100.5 South America

Compliments of the Author.

STUDIES

—IN—

South American Native Languages.

FROM MSS. AND RARE PRINTED SOURCES.

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Prefatory Note.

The papers which follow were contributed to the *Proceedings* of the American Philosophical Society in the early months of 1892. Most of them are based upon unpublished manuscripts in European and American Libraries, which I have had the opportunity of examining within the last year. They include material on at least four linguistic stocks, hitherto wholly unknown to students of this interesting branch of anthropologic science.

I have added two studies of Mexican languages, one with South American affinities, the other apparently standing isolated among all American languages and strikingly simple in construction.

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Introductory.

It is not too much to say that the languages of the native tribes of South America are the least known of any on the globe. The problems they present in their grammatical character and affinities remain the furthest from solution, and the materials to undertake such a task are the scantiest from any equal area on the earth's surface. In spite of the labors of such earnest workers as Von den Steinen, Ehrenreich, Adam, Ernst, Darapsky, Middendorff and others, there are numerous tongues of which we know absolutely nothing, or have but bare and imperfect vocabularies.

In the present series of studies I present a variety of material from either unpublished or rare works, accompanied by such suggestions as to its character and relations as have occurred to me in its preparation, and by some observations on the ethnography of the tribes mentioned. As I am convinced that the only ethnographic classification possible of the native tribes of America is that based on language, I do not hesitate to apply this whenever possible.

I.

THE TACANA LANGUAGE AND ITS DIALECTS.

In my work on *The American Race*,* I offered the following classification of this group:

Tacana Linguistic Stock.

Araonas,	*Isuiamas,*	*Pukapakaris,*	*Tumupasas,*
Atenes,	*Lecos,*	*Sapiboconas,*	*Tuyumiris.*
Cavinas,	*Maracanis,*	*Tacanas,*	
Equaris,	*Maropas,*	*Toromonas,*	

From this list we must strike out the *Atenes* or *Atenianos* and *Lecos*, as I shall show that these spoke a tongue nowise akin to the

* *The American Race: A Linguistic Classification and Ethnographic Description of the Native Tribes of North and South America.* By Daniel G. Brinton. 1 vol., 8vo, pp. 392 (N. D. C. Hodges, New York, 1891).

Reprinted March 26, 1892, from Proc. Amer. Phil. Soc., Vol. xxx.

Tacana, in spite of some assertions to the contrary by Spanish writers.

Other tribes which should probably be added to this list, as they are located on old maps within Tacana territory and have Tacana names, are:

Carangues, on left bank of Rio Tarabeni.
Chumanos, north of Lake Roguaguado.
Poromonas, on the lower Rio Beni (or Poro).
Samachuanes, on Rio Coroico.
Uchupiamonas, on the Rio Uchupiamona.
Yubamonas, on the Rio Yuba.

The termination *monas* to several of these names is the Spanish plural form of the Tac. *manu*, river, the tribes being named from the streams along which they lived.

In addition to the above I have found that the tribe known as "Guarizas" is to be included among the Tacanas. A series of texts in their language, comprising the Pater, the Ave and the Credo, was found among the papers of Cardinal Mezzofanti, and has been published by Prof. Emilio Teza in his *Saggi inediti di Lingue Americane* (Pisa, 1868). The learned editor states that all his endeavors to identify this language, or to ascertain the location or affinities of the tribe, had been fruitless. A comparison of the Guariza Pater with that in the Tacana, both of which I give on a later page, will prove the very close relationship of the two tribes.

D'Orbigny asserts that "Tacana" is not the name of a tribe, but the name of the language. It is called by Spanish writers of the last century the "Maracani,"* which is apparently not the same as the *Macarañi* of the mission of Santiago among the Chiquitos.

The earliest missionary explorer of the Rio Beni, Fray Francisco de Rosario, wrote a report in 1677, in which he mentions a number of tribes, now extinct, among them the Hucumanos and the Torococyes, whose names indicate them to have belonged to the Tacana stock.†

Location and Number.

The general location of the Tacana group may be described as along the eastern slope of the Cordillera, where it descends to the

* See D'Orbigny, *L'Homme Américain*, Vol. i, p. 374; *Descrip. de las Misiones del Alto Peru* (1771).

† His report was printed in full in Melendez, *Tesoro Verdadero de las Indias*, Tomo iii.

valley of the river Beni (otherwise called the Rio Poro, the Rio Pilcopata and the Rio Madre de Dios), and in the valley of the latter on both banks, between South lat. 12° and 15°. At present the Tacana dialect proper is spoken in the towns of Tumupasa and Isiamas; the Araona by the Araonas, who dwell on the banks of the Beni and on those of its western tributaries, known as the Manuripi, Tahuamanu and Uaicomanu; the Cavineño is confined to the mission of Cavinas; the Maropa to the Maropes, in and near the Pueblo de los Reyes, on the right bank of the Beni, about 12° 30′ S. lat., while the Sapis or Sapiboconas appear to have been the most eastern branch of the stock, as they were attached to the mission of the Moxos in the province of that name on the Rio Mamore.

In 1831 the total number of persons speaking the dialects of this stock was about 6000 (D'Orbigny). The majority of these are nominally Christians and have fixed habitations; but the Toromonas, who dwell between the rivers Madidi and Beni, in 12°–13° South lat., are still uncivilized and heathens; so, also, are the Araonas, who are stated to be cannibals and idol worshipers. Their idols are geometrically shaped pieces of polished wood and stone. Their chief deity is "Baba Buada," whom they identify with the wind, *vutana*, and whose home is in the air. He is said to live towards the south and to be the creator of heaven and earth. The general term for divinity is *edutzi*, and there is a *zia edutzi*, god of maize; an *agave edutzi*, god of health, etc. Each *edutzi* has his own *yanacona*, or priest, to superintend the proper rites.*

Loan Words.

The Tacana-speaking tribes have for generations adjoined on the west the once powerful and cultivated Aymaras, and on the north the populous herds of the Panos. The consequences on their tongue have been quite marked. A number of words have been borrowed from both sources; but they are not so frequent nor of such a character as to authorize the supposition of an original unity with either of the stocks named. I give a list of some of these:

Identities in Aymara and Tacana.

	Aymara.	Tacana.
Arm,	*ampara*,	*embai*, M.
Body,	*amaya*,	*eami*, M.

* E. Heath in *Kansas City Review*, April, 1883; Col. Labré in *Proc. Roy. Geog. Soc.*, 1889; Nic. Armentia, *Explor. del Madre de Dios*.

	Aymara.	Tacana.
Boat,	*huampu,*	*cuambá,* M.
Cold,	*t'aarata,*	*bruada,* T.
Earth (patria),	*marca,*	*mechi,* S.
Green,	*chojna,*	*china,* T.
Heaven,	*alakhpacha,*	*evacua pacha,* T.
House,	*utax,*	*etai,* M.
Island,	*huatta,*	*eda-pupu,* T.
Lightning,	*llipikh-llipikh,*	*jili-jili,* M.
Man,	*chacha,*	*drejá,* M.
Meat (flesh, body),	*aycha,*	*aicha,* T.
Morning (Span. *mañana*),	*maylla,*	*maita,* M.
Night,	*aruma,*	*apume,* M.
Old,	*achachi,*	*esi,* M.
Star,	*huara,*	*erujái,* T.

Identities in Pano and Tacana.

	Pano.	Tacana.
Blood,	*imi,*	*ami.*
Child,	*abaque,*	*ebacua.*
Flesh,	*nami,*	*yami.*
Hill,	*matsy,*	*emata.*
Moon,	*bari,*	*bari.*
Small,	*hata,*	*bata.*
Son,	*omibaque,*	*qui embaque.*
Sun,	*uirti* (star),	*ireti.*
Tongue,	*ãna,*	*eana.*
Uncle,	*cucu,*	*cucu, iuju.*
Water,	*iena,*	*ena.*

The only two numerals which can be claimed for the Tacana evidently also belong to the Pano:

	Tacana.	Pano.
One,	*pea,*	*atchou-pé, pa-jũ.*
Two,	*beta,*	*ta-bœ, ru-bä.*

The important words for maize, salt, tobacco and banana seem to be borrowed from other tongues:

Maize, *shije* or *dije.*—Probably the Pano *schequi,* which in turn is undoubtedly the Kechua *cherchi,* roasted maize. The grain evidently became known to the Panos as an article of food in this prepared form.

Salt, *banu.*—Apparently a variation of the Arawak *pamu.*

Tobacco, *umaza* or *umarsi.*—Doubtless, from the Tupi *put-uma,* Maypure *iema.*

Banana, *bondare* and *naja*.—The former is the Pano *banara, panala,* and *naja* is the same word with the first syllable omitted ; *banara* is but a corruption of *banana,* an Arawak word.

The color names appear to me irreducible, except that for "green," which has been borrowed from the Aymara.

White,	*pasana.*
Black,	*devena.*
Blue,	*danane.*
Red,	*derena.*
Yellow,	*tidnia.*

A few similarities to the Moseteño, a language spoken by a neighboring stock, may be noted:

	Tacana.	Moseteño.
Fish,	*see,*	*señ.*
Foot,	*euatsi,*	*yí.*
God,	*edutzi,*	*dogit.*
Water (river),	*ena,*	*ogñi.*
Woman,	*epuna,*	*phen.*

But these have little significance.

Phonetics.

All the Tacanan dialects are facile and agreeable in their sounds, differing in this respect from the Aymara and Kechua, both of which are harsh to the European ear and almost unpronounceable to a foreigner. The Araona has no sound which is not capable of correct expression by the Spanish alphabet; but the Tacana has the strong English *th* (as in *this*); a soft, scarcely audible aspirate, and a sound intermediate between *t, d* and *r* (heard in *dudu*, brother; *tata*, father, etc.), while the soft Spanish *th* (as in Span. *ce, ci*) is absent. The *l* is not heard in any native Tacana word.

The statement quoted by D'Orbigny, from a MS. of one of the missionaries, to the effect that the Tacana is one of the most guttural and harshest of languages, is quite incorrect and could not have been intended to apply to any of the dialects of this group.

Pronouns.

The paradigms of the Tacana pronouns are as follows:

I,	*ema.*	We,	*ecuana.*
Of me *or* mine,	*quiema.*	Of us, our,	*ecuanasa.*
For me,	*quiemapuji.*	For us,	*ecuana puji.*

To me,	*ema.*	To us,	*ecuana.*
With me,	*ema neje.*	With us,	*ecuana neje.*
Thou,	*miada.*	You,	*micuana.*
Thine,	*miqueda.*	Your,	*micuanasa.*
For thee,	*mique puji.*	For you,	*micuanapuji.*
To thee,	*mida.*	To you,	*micuana.*
With thee,	*mi neje.*	With you,	*micuananeje.*
He or she,	*tueda.*	That,	*ichu.*
Those,	*tueda cuana.*	Those,	*ichu cuana.*
His or her,	*tuseda.*	This one,	*jida.*
This,	*yhe.*	These ones,	*jida cuana.*
These,	*yhecuana.*	Who?	*aydeni.*

Verbal Forms.

Of all the dialects the Tacana is richest in verbal forms, and its various subdialects are less variable than its neighbors.

Further, Armentia states that all the dialects have a dual number in both verbs and pronouns, but his work does not furnish the means of analyzing the character of this dual. As is well known to grammarians, there are several very different conceptions of duality in language.

The notion of action in the verbal theme undergoes modification by suffixes, thus:

ha, to make, to do.
e-hatani, I am doing (*e* = *ema* = I).
e-hametani, I am ordering it to be done.
aque, imperative, do ye.
atique, go thou and do.

Of such suffixes, *ja* expresses desire or to wish, as:

puti-ja, I wish to go.
dia-ja, I wish to eat.
idi-ja, I wish to drink.

The suffix *ji,* appended to a noun, signifies possession, as *chipilo-ji,* one having money; but reduplicated and suffixed to a verb, it conveys the sense of past time, as:

puti-jiji, he has already gone.
dia-jiji. he has already eaten.

The termination *ti* appears to be that of the reflexive verb:

dama, to cover.
ja damati, to cover oneself.

The neuter is changed to the active signification by the suffix *me*:

manu, to die.
manuame, to kill.
ja manuamejüji, he who has killed another.

Many verbs are compounded by simple juxtaposition, as:

babe, to know; *quisa*, to tell; whence:
babequisa, to teach, *i. e.*, to tell what one knows.

The word *babe*, to know, is itself a derivative from *ba*, to see, which also appears in such compounds as *diaba* (from *dia*, to eat), to eat, seeing, *i. e.*, to test or try a food (*probar la comida*); and *batsuatique* (*tsuati* = above), to look upward.

Literature and Texts.

The literature of the Tacanan dialects—if I may apply this term to such meagre material—is widely scattered and difficult of access. Ludewig, in his *Literature of American Aboriginal Languages* (p. 206), speaks of it as a dialect of the Yurucare, with which it has not the slightest affinity. The same author gives the Sapibocona as a dialect of the Kechua (p. 168), and the Maropa as related to the Yuracare.

Of the Tacana proper I have made use of three published vocabularies: 1. That given by H. A. Weddell, *Voyage dans le Nord de la Bolivie* (Paris, 1859). He gives forty words and six numerals, obtained from a party of Tacanas from Ixiamas and Tumupasa, whom he met at Guanay. 2. A vocabulary of one hundred and fifty-seven words and six numerals, by Dr. E. R. Heath, contributed by him to the *Kansas City Review*, April, 1883. 3. A vocabulary of forty-eight words and ten numerals, accompanied by grammatical observations by the Rev. Nicholas Armentia, published in his *Exploracion del Rio Madre de Dios* (La Paz, 1889).

The only printed text I have found is a small octavo of forty-one pages, with the following title:

"Catecismo | de la | Doctrina Christiana | en Idioma Tacana |

por un Misionero del Colejio de | Propaganda—fide de la | Paz de Ayacucho | 1859. | Imprenta de Vapor.—Calle de la Aduana, No. 36.

The text is entirely in Tacana, without the corresponding Spanish, and embraces the Pater, Credo, Salve, Smaller Catechism, Explanation of the Doctrine, the Via Sacra, etc. I have been unable to discover the author.

Further, Armentia gives also vocabularies of the Araona and Cavineño dialects, and Dr. Heath supplies one of the Maropa. For the Sapibocona, I have relied on that printed by Hervas in his *Vocabulario Poliglotto.*

Dr. Heath refers to the great similarity between the Maropa and Tacana dialects, and adds the remark: "The Maropas have many words that have significations widely different; *etra* means bone and also hair; *biya* means a louse, a wasp and urine." Probably there is a difference in accent or inflection, which is not apparent to the European ear, but which to the native indicates which sense is intended.

The version of the Lord's Prayer given below, as well as that of the Creed, are taken from the *Catecismo en Idioma Tacana*, above referred to. I have added an interlinear translation of the former, and also a translation of the latter, as there is evidently some slight change of the customary phraseology.

Lord's Prayer in Tacana.

Ecuanasa tata evacuapachasu, mi canichanapajiji papu mique ebani,
Our father heaven in, thou sacred come thy name,
mique evacuapacha ecuanasa papu, mique enime eni papu ye canasu,
thy heaven (to) us come, thy wish come earth on,
evacuapachasu epuani nime viame. Amen Jesus. Pamapa zinesu ecuanasa
heaven in come (like to?). Amen Jesus. Every day our
equita tucheji jeave ecuanatiaque. Ecuanasa jucha cuana chenubaque,
body food to us. Our sins forgive,
cuaja bata ecuaneda eichenubania ecuanasa manu cuana, ba ecuana
even as we forgive
dajajameji mi juchasu, inasiguaque pamapa madada cuanasu. Amen
remove all evil us from.
Jesus.

Alongside of this I quote the same in the Guariza dialect, from Prof. Teza's work, already mentioned:

Lord's Prayer in Guariza.

Echeza tata evacuepachazu anigi mi, ibbubatagigicapapuini migę evani, echebe pezu papu eyucaini mi reyno, agigicapapuini mige enime eubbazu evacuepachazu batanja. Ecama geabe chinezu tiage echeza jana pugi: echebe jucha gigicuana ichenubage echeza jucha çetaku, tuevata ecama echeza majaycuana eichenubbaza: ecama tucheme age veca par'ajaja juchazu, chuteme jubua ichenume cuanazu ecama viapenege.

It is evident that this is a version by a different hand into a closely allied dialect.

Creed in Tacana.

I believe in the Father God, of all things in heaven and on earth the maker; I believe in the Lord Jesus Christ, His only Son; who was conceived by the grace of the Holy Spirit, and was born of a virgin; he suffered under the power of Pilate; he was crucified; he died; he went down to limbo; from among the dead he arose on the third day; he went up to heaven; there he is seated on the right hand of the Father almighty; whence he shall come to judge the living and the dead; I believe in the Holy Spirit, the holy Catholic church, the communion of all the saints, the pardon of sins, and that our bodies shall rise again, and that life shall not end.

Eama jei eania tata Dios pamapa aji, evacuapachasu ye eausu seguameji; jei eania tata Jesucristo tusa evacua peada quita; bataji puida Espiritu Santasa gracia eje putzu; etsesa cuara Virgen cuinaida; ichenuda cuana vidinaida Pilatosa emesu; tatajiji puida crususu; dapia manujiji puida, limbosu buteida; manujiji cuana dujusu nettianaida quimicha zinesu; soatida evacuapacha, mesa tata pamapa aji bai eni bene cani, da jenettia epueicha eideni cuana, manujiji cuana equisaba puji; eama jei eania Espiritu Santosa, santa Yglesia catolicasu, santo cuanasa aysaida jacti cuanasa jaditati, jucha cuanasa perdon, ecuanasa equita quita eydeyo pupebœ mave eide cani.

Vocabulary—English–Tacana and Dialects.

T.=Tacana (T. W.=Tacana of Weddell); M.=Maropa; S.=Sapibocona; A.=Araona; C.=Cavineño.

Orthography Spanish; *j*=Eng. *h*; *h* scarcely perceptible; *z*=Eng. *th*.

Alive, *eicle'ja*, T.; *escheveve*, M.
All, *pamapa*, T.; *huana'*, M.
Always, *daja-pincha*, T.
Arm, *ebu'e*, T.; *embai*, M. (probably from *ema*, hand).
Arrow, *pisa*, T.; *pizi*, M.
Ascend, to, *tsuati*, T.
Ashes, *etimu*, T., A.; *etiquimuru*, C.
Aunt, *nene*, T., A., C.
Bad, *mada'da*, T.; *emasa'*, M. (=*ma-saida*, not good).
Bark (of tree), *eviti*, T.; *embiti*, M.
Beard, *que'da*, T.; *eüesa'*, M.
Belly, *etu*, T.; *ese'*, M.; *edde*, T. (W.)

Bird, *dia*, T.; *bu'ni*, M.
Black, *devena*, T.; *sebe'mi*, M.
Blood, *ami*, T. and M.
Blue, *danane*, T.; *savame'*, M.
Body, *equita*, T., C.; *ea'mi*, M.; *ecuïcha*, A.
Bone, *e'tro*, T.; *etra'*, M.
Bow, a, *pisatri*, T.; *pizatrue*, M. (see *Arrow*).
Boy, *canane, edeave*, T.; *dreja've*, M. (see *Man*); *toro*, A.; *ebacuapi*, C. (see *Child*; *ve* is the diminutive suffix).
Breasts (=mammæ), *atru*, T. and M.
Brother (my elder), *quema-onici*, T.; *be'tri*, M.
Brother (my younger), *quema-cou'*, T.; *chintri*, M.
Brother, *zau, uitzecua*, A.; *jau, usi*, C.
Canoe, *cua'bua*, T.; *cuamba'*, M., A.; *cuaba*, C. (Aymara).
Charcoal, *etide*, T.; *etesi*, A.; *etirutseve*, C.
Chest, the, *etredu*, T.; *echentru*, M. (breast bone? see *Bone*).
Child, *ebacua*, T.
Cold, *bruada*, T.; *vinna'ma*, M.
Come, to, *pue*, T.; *apueya*, M.; *papu*, T.
Cry, to, *tsia-tsia*, T.; *jejaje*, M. (imitative).
Dance, to, *tiri-tiri*, T. and M. (imitative).
Daughter, my (by father and mother), *onibaquapuna*, T.; *quiembaqua*, M.; *ebacuepuna*, A., C. (see *Child* and *Woman*).
Day, *tri'ne*, T. and M.; *chine*, S.
Dead, *manujiji*, T. and M.
Deer, *ba'que*, T.; *batru'nu*, M.
Die, to, *manu*, T.
Dog, *vchi*, T.; *pacu*, M.
Drink, a, *ayeidi*, T.; *eidi*, A.; *eigi*, C.
Drink, to, *idi, eicli*, T.; *jaischitri*, M.
Duck, a, *se'e*, T.; *zu'zi*, M.
Ear, *edaja*, T.; *eshacue'na*, M.
Earth (land), *medi, edua*, T.; *metri*, M.; *mechi*, C., S.; *eua, mezi*, A.
Eat, to, *dia-dia*, T.; *chancha*, M.
Egg, *e'ja*, T. and M.
Evening, *trineti'a*, T.; *trinequa*, M. (see *Day*).
Eye, *etradru'ndru*, T.; *etachundru*, M.; *etuachüru*, S. (see *Sister, Elder* and *Hair*; apparently "sister hairs," *i. e.*, eyebrows, eyelashes).
Face, *embu*, T. and M.
Father, my (by son), *rema-tata*, T.; *qui-tata*, M.; *tata*, or *checua*, S. C.
Father, my (by daughter), *rema-tata*, T.; *qui-tata*, M.
Far, *uqueda*, T.; *huazumi*, M.
Feathers, *eina*, T.; *enuqua*, M. (compare *Hair*).
Fingers, *ema*, T.; *emechuja*, M. (=head of hand).
Fire, *qua'ti*, T.; *cua'ti*, M., S., A.; *etiqui*, C.; *otro*, T. (W.) (compare *Ashes* and *Wood*).
Fish, *sisi*, M.; *see*, T.; *jæ*, A.
Flesh (see *Meat, Body*).
Fly, a, *vere-vere*, T.; *bebi*, M. (imitative).
Food, *jana*, T., A.; *etduca*, C.
Foot, *equatri*, T.; *evatri*, M.; *ebbachi*, S.; *euatsi*, A., C.
Forehead, *emali*, T.; *emma'ta*, M. and S.
Forest, *ejï'je*, T.; *hayjintru*, M.
Friend, *apare'je*, T.; *epere'je*, M.
Girl, *putu, epunave*, T.; *punave*, M.; *ebæzacua*, A.; *ebacuna*, C. (*ve*= diminutive; see *Child, Daughter* and *Woman*).
Give, to, *tia*, T.; *tia'na*, M.
Go, to, *pu'ti*, T. and M.; *puj*, A.; *cua*, C.
God, *eruchi*, S.; *edutzi*, T., A.; *educhi*, C.

Good, *saida, saipiave,* T.; *jundra,* M.
Grass, *nutsa,* T.; *ea'ji,* M.
Great, *aida,* T.; *haymi,* M.
Green, *china,* T.; *schepiēi,* M.
Hair, *echu-ena,* T.; *etra,* M.; *echau,* S. (see *Head, Feather, Wing*).
Hand, *e'ma,* T.; *eme,* M., S., A.; *eme-tucu,* C.
He (pron.), *tu eda,* T.; *tu-ve,* M.
Head, *echu,* T.; *echuja,* M. and S.; *echua,* A.; *iyuca,* C.
Heart, *masu'mo,* T.; *masumu',* M.; *emofobo,* A.; *eniju,* C.
Heaven, *evacuepana,* S.; *evacuapacha,* T.; *buepo,* T. (W.).
Here, *upi'ca,* T.; *iezu',* M.
Hill, a (or mountain), *emata,* T.; *emina,* M. (probably from *ema,* extremity, point, hand).
Hot, *siña'da,* T.; *zintri-trime,* M.
House, *ejtej,* T.; *etai,* M., A.; *etare,* C.
Husband, my, *quemayavi,* T.; *quiave,* M.
I (pron.), *ema* (active form, *ea'ma*), T.; *e'me,* M.
Ice, *ea'na,* T.
Infant, *canane-chidi,* T. (see *Boy*); *ejanana,* M.
Iron, *peama',* M.
Island, *edapu'pu,* T.; *ischa'pupu,* M.
Jar (Sp. *olla*), *jutu,* T., A.; *emaricaca,* C.
Kettle, *co'to,* T.
Kill, to, *manuame, emanuani,* T.; *mane'me,* M.
Knife, *cuchilo,* M. (Spanish).
Know, to, *babe,* T.
Lake, *bai,* T. and M.; *eubikure,* S. (see *Water*).
Laugh, to, *ydeba'ti,* T.; *yaschi-bati,* M.
Leaf, a, *equena',* M.
Learn, *babe tsua,* T.
Leg, *etida'da,* T.; *eta',* M.; *etta,* T. (W.).
Lie, to, *bidumimi,* T.; *ea'na,* M.

Lightning, *tseru-tseru,* T.; *jili-jili,* M.; *ilapa,* S.
Love, to, *esbune'ba,* T.; *imbunimbu,* M.
Maize, *dije,* T.; *shije,* M.; *zia,* A.
Make, to (Sp. *hacer*), *ha,* T.
Man, *de'ja,* T., C.; *dreja,* M.; *reanci,* S.; *deja, ecuicha,* A.
Many, *yucua'da,* T.; *dru'je,* M.
Meat, *aicha,* T.; *ea'mi,* M.; *yami,* A.; *erami,* C.
Money, *chipilo,* T.
Moon, *ba'di,* T., A., C.; *bantri',* M.; *bari,* S.
Morning, *matacku,* T.; *mai'ta,* M.
Mother, my (by son or daughter), *quema-qua'ra,* T.; *quicua,* M.; *cua,* S.; *uaua-di,* A.; *cuaha',* C.
Mouth, *aquatri,* T.; *equa'tra,* M.; *ebbo,* T. (W.).
Musquito, *sani* or *di,* T.; *dri,* M.
My, *quema,* T.; *qui,* M.
Name, *ebani,* T.; *embani,* M.
Nails, *ema-tichi,* T.; *eme tichi,* M (see *Hand*).
Near, *narise,* T.; *drema',* M.
Neck, *eti'pi,* T. and M. and S.
Never, *niquietsunu.*
Night, *liza,* T.; *apume',* M.
No, *ma've,* T. and M.
Nose, *evi-eni,* T.; *evi,* M. and S.
Old, *ecti,* T.; *e'si,* M.
Our, *ecuanasa,* T.
People, *endrani,* T.; *driani qua'na,* M.
Plantain (Sp. *platano*), *nasa,* T.; *naja,* A.; *bondare,* C.
Prairie, *nutsa'ni,* T.
Rain, *nai,* T. and M.
Rattlesnake, *bacua dada,* T.; *sum bacua,* M. (see *Snake*).
Red, *derena,* T.; *utrume,* M.
River, *ena,* T.; *manu,* A.; *exeperearida,* C. (*ena* = water).
Rivulet, *enabaque,* T. (= child-water).

Road, *ediái*, T.; *edísi*, A.; *edigi*, C.
Run, to, *judu'du*, T.; *vandrundu*, M.
Salt, *banu*, T.; *bano*, M.
Say, to, *quisa*, T.
See, to, *ba*, T.; *jam-bati*, M.
Silver, *depe*, T.; *sepe*, A.
Sing, to, *satsu*, T.; *zatru*, M.
Sister, *zatna*, A.; *tatna*, T.; *nasi*, *jane*, C.
Sister, my elder, *quema-du'du*, T.; *drundru*, M.
Sister, my younger, *quematona*, T.; *la'na*, M. (in M. eldest brother says *cani* to his youngest sister).
Sit, to, *aniw'ti*, T.; *animbotia*, M.
Skin, *ebbai*, T. (W.).
Sky, *bueyu'pa*, T.; *embaquapacha'*, M.
Sleep, to, *tabi*, T. and M.
Small, *chicli*, T.; *batavi'chi*, M.
Snake, *bacua*, T. and M.
Son, my (by father or mother), *quema-embami*, T.; *qui-embaqua*, M.; *ena*, A.; *ebacua*, T. C. (see *Child, Daughter*).
Soul, *enidu*, T.; *ejiay*, A.; *yata-ecuana*, C.
Speak, to, *mimi*, T. and M.
Squash, a, *je'nu*, T.; *je'mi*, M.
Stand, to, *enutsinejenetsi*, T.; *ne'ti*, M.
Star, *eru'jai* or *etubay*, T.; *buana'vi*, M.; *etujay*, A.; *purari*, C.
Steal, to, *tsi*, T.; *tri*, M.
Stone, *tumu*, T., C., A. and S.; *tuma*, M.
Strong, *tuche'da*, T.; *tretremi*, M.
Sun, *ire'ti* or *ideti*, T.; *isjeti*, M.; *igeti*, C.
Teach, to, *babe-quisa*, T.
Teeth, *etre*, T. and M.; *éche'*, T. (W.) (compare *Bone*).
That, *ychu*, T.; *ichu*, M.
There, *chupia*, *dapiavi*, T.; *ichuzu*, M.
They, *ychu-cuana*, T.; *tuna've*, M.
Think, to, *piba*, T., A.; *adeba*, C.
This, *yhe*, T.; *iye*, M.
Thorn, *aquida*, T.; *acuisa*, A.; *acuija*, C.
Thou, *mi-cla*, T.; *mi-ve*, M.
Thumb, *ema-chuai*, T.; *eme-chuja*, M. (see *Hand, Fingers, Head*).
Thunder, *etiria'ni*, T.; *ti'ri*, M.
Tobacco, *umar'si*, T.; *umaza*, M.
To-day, *jeave*, T. and M.
To-morrow, *maita-pũicha*, T.; *bantra*, M. (see *Yesterday*).
Toes, *equatri-ritrana*, T.; *evatri-tichi*, M. (see *Foot* and *Nails*).
Tongue, *eana*, T., M. and S.
Tortoise, *dati*, T.; *dra'ti*, M.
Town, *eju'de*, T.; *ejuntre'*, M.; *erere*, A.; *epu*, C. (see *House*).
Tree, *a'qui*, T. and M.; *acui*, A., C.
Uncle, *juju*, T., A.; *cucu*, C. (a celebrated word, probably of Carib origin, on which Martius founded his classification of the "Guck" nations).
Walk, to, *areasé'*, T.; *aze*, M.
Warrior, *jamaji tipuji* (a quarrelsome person), M.
Water, *eavi*, T.; *yu'vi*, M.; *euvi*, S., A.; *ena*, C.; *ya'ni*, T. (W.).
We, *ecuana* (dual form, *etsea*) T.; *ecama'*, M.
When, *quietsunu*, T.
White, *pasana*, T.; *paza'me*, M.
Who, *ayde'ni*, T.; *hayse*, M.
Wife, *quema-equani*, T.; *quicvane*, M.
Wind, *be'ni*, T. and M. (from this comes the name of the Rio Beni = Wind river).
Wing, *enabay*, T.; *ennambai*, M. (see *Feathers*).
Wish, to, (Span. *querer*), *tsada*, T.
Woman, *epuna*, *a'no*, T.; *a'nu*, M. and S.; *epuna*, C., A.
Wood, *ei'na*, T.; *a'qui* (= tree), M.; *cuati-manu*, A.; *cuati*, C. (see *Fire*).

Work, to, *mudumudu*, T.; *mundru*, M.
Ye *or* you, *micuana*, T.; *mĭca've*, M.
Year, *mara*, S.
Yellow, *tidnia*, T.; *zahuami'*, M.
Yes, *ehe*, T.; *ee*, M.
Yesterday, *maita püicha*, T.; *maita*, M. (see *To-morrow*).
Young, *edea-ve*, T.; *dreja-veve*, M. (= young man).

Numerals.

1, *pea, peada, peara*, T.; *pembive*, M.; *pebi*, S.; *equene*, Cat.
2, *beta*, T., M. and S.
3, *quimicha*, T.; *camischa*, M. (Aymara).
4, *pusi*, T. and M. (Aymara).
5, *pichica*, T. and M. (Aymara).
6, *sucuta*, T. and M. (Aymara).
7, *siete*, T. (Spanish).
8, *ocho* (Spanish).
9, *nueve* (Spanish).
10, *tunca*, M. (Aymara); *peara tunca*, T.
20, *beta tunca*, M. (Aymara).

Tacana–English Vocabulary.

Aïcha, meat, flesh.
Aïda, great.
Ami, blood.
Aniuti, to sit.
A'no, woman, wife.
Apareje, friend.
Aquatri, mouth.
Aqui, tree.
Aquida, thorn.
Arease, to walk.
Atru, mammæ.
Aydeni, who.
Ba, to see.
Babe, to know.
Babe-quisa, to teach.
Babe-tsua, to learn.
Bacua, snake.
Bacua-dada, rattlesnake.
Badi, moon.
Bai, lake.
Banu, salt.
Baque, a deer.
Beni, wind.
Beta, two.
Bruada, cold.
Bueyupa, sky.
Dudu, sister (elder).
Canane, a boy.
Cani, sister (by brother).
Chicli, small.
China, green.
Chipilo, money.
Chupia, there.
Cosi, younger brother.
Coto, kettle.
Cuabua, canoe.
Cuati, fire.
Daja-piucha, always.
Danane, blue.
Dapiave, there.
Dati, tortoise.
Deja, man.
Depe, silver.
Derena, red.
Devena, black.
Dia, bird.
Diu-dia, to eat.
Dije, maize.
Eana, tongue.
Ea'na, ice.

Eavi, water.
Ebani, name.
Ebbai, skin.
Ebue, arm.
Echu, head.
Echuena, hair.
Ecli, old.
Ecuana, we.
Ecuanasa, ou
Edeave, young.
Edidi, road, path.
Edaja, the ear.
Edapupu, island.
Edeave, a boy.
Edua, earth, land.
Ehe, yes.
Eicleja, alive.
Ei'na, wood.
Eina, feathers.
Eja, an egg.
Ejije, forest.
Ejtej, house.
Ejude, town.
Ema, or *eama,* I.
E'ma, hand, fingers.
E'ma-chuai, thumb.
Emali, forehead.
Emata, hill.
E'ma-tichi, nails.
Embami, son.
Embu, the face.
Ena, river.
Enabay, wing.
Enidu, soul.
Epuna, woman, wife
Equani, wife.
Equatri, foot.
Equatri-ritrana, toes
Equita, body.
Eruchi, god.
Erujai, star.
Eshuneba, to love.
Etidada, the leg.
Etide, charcoal.
Etimu, ashes.
Etipi, neck.
Etiriani, thunder.
Etra driendru, the eye.
Etre, tooth.
Etredu, the chest.
Etro, bone.
Etu, belly.
Etubay, star.
Evacuepacha, heaven.
Evieni, nose.
Eviti, bark of a tree.
Ha, to do, to make.
Idi, to drink.
Ireti, sun.
Jana, food.
Jeave, to-day.
Jenu, squash.
Judu'du, to run.
Juju, uncle.
Jutu, jar.
Liza, night.
Madada, bad.
Macta puicha, to-morrow or yesterday.
Manu, to die.
Manuame, to kill.
Manujiji, dead.
Masumo, heart.
Matachu, morning
Mave, no.
Medi, earth, land.
Micla, thou.
Micuana, you.
Mimi, to speak.
Mudu mudu, to work.
Nai, rain.
Narise, near.
Nasa, plantain.
Nene, aunt.
Niquietsuna, never.
Nutsa, grass.
Nutsani, prairie.
Onibaquapuna, daughter.
Onici, elder brother.
Pamapa, all.
Pea, one.
Peama, iron.

Piba, to think.
Pichica, five.
Pisa, arrow.
Pisatri, a bow.
Pue, to come.
Pusi, four.
Puti, to go.
Putu, girl.
Quara, mother.
Queda, beard.
Quema, my.
Quietsunu, when.
Quimicha, three.
Quisa, to say, to tell.
Saipiave, good.
Sani, musquito.
Satsu, to sing.
Se'e, a duck.
Sinadæ, hot.
Sisi, fish.
Sucuta, six.
Tabi, to sleep.
Tata, father.
Tia, to give.
Tidnia, yellow.
Tiri-tiri, to dance.
Tona, sister (younger).
Trine, day.
Trinctia, evening.
Tsada, to wish.
Tseru-tseru, lightning.
Tsi, to steal.
Tsia-tsia, to cry.
Tsuati, to ascend.
Tucheda, strong.
Tu-eda, he.
Tumu, a stone or rock.
Uchi, a dog.
Uitzecua, brother.
Umarsi, tobacco.
Upica, here.
Uqueda, far.
Vere-vere, a fly.
Yavi, husband.
Ychu, that.
Ychucuana, those, they.
Ydebati, to laugh.
Yhe, this.
Yucuada, many.
Zatna, sister.
Zau, brother.

II.

THE JIVARO LANGUAGE.

The material which I have to present on this language is entirely from unpublished sources, and is the more valuable as, so far as I know, not even a vocabulary of this important idiom has ever been printed.

The Jivaros (Givaros, Xivaros, Hibaros, Xeberos, etc.) are a numerous and powerful nation, mostly yet in a savage state, who dwell about the head waters of the rivers Paute, Morona, Santiago and other upper affluents of the Marañon, between 2° and 4° 30′ South latitude, where they occupy the eastern slope of the Cordilleras. I have described their general culture and history in my work on *The American Race,* pp. 282–284.

They are said to present the peculiarity of unusual lightness in color, and features of a decidedly Aryan type.* These traits have

* "Aujourd'hui le type caucasique y domine," says Father Joseph M. Magalli, in *L'Année Dominicaine,* Paris, 1888.

been usually explained by a supposed extensive infusion of Spanish blood when their ancestors captured the city of Logroño in 1599 and carried off the white women as wives. More probably they share, with the Yurucares, Tacanas and other Andean nations, the peculiarity of a complexion several shades lighter than that of the Kechuas and Aymaras.

They have been little influenced by European visitors. A recent authority states that there are scarcely a hundred and fifty Christian families in the whole of the immense province of Canelos, a part of which they inhabit, and the area of which is more than 8000 square leagues.*

The sources which I have had at command are two MSS. in the British Museum, the name of the author not given, but from some remarks probably a German Jesuit, who was a missionary to the tribe towards the close of the last century.

The titles are:

"*Vocabulario en la Lengua Castellana, la del Ynga, y Xebera.*" Small 8vo, fol. 35. The vocabulary embraces about 1300 words, and is apparently complete.

"*Gramatica de la Lengua Xebera.*" Same size. This MS. is imperfect, leaves being lacking both at the beginning and the end.

From these MSS. I have prepared the following sketch of this tongue.

Phonetics.

The sounds of the language are described as difficult to a European and fluctuating in character. The indistinct and alternating nature of certain phonetic elements appears in the Jivaro as in so many American tongues.

In vowel sounds, the *o* is often confounded with the *u*, the *e* with the *i*, and the *e* with the *œ*, which is like the German *ö*. The complex vowel sound represented by *ôu*, as in *pôung*, fire, is especially difficult for a foreigner. The vowels *a* and *o*, when followed by *i*, are often elided.

The consonants *d*, *l*, *r* and *h* are frequently alternated (that is, the one sound may be used at will for the other), or an indistinct sound is uttered, which may approach any one of them. The *n* is

* So says Father Magalli, above quoted, but the knowledge of this writer falls far short of what is requisite when he adds of the Jivaros and Japaros, "Ils parlent tous la même langue, le Quichua" (!).

frequently omitted or uttered so slightly as to be scarcely audible. In the syllables *quec* and *qued* the final consonants are rarely clear, and both often have the sound *q'r*. In the vocabulary the *ö* and *sch* should be pronounced as in German.

Nouns.

The relations of nouns are indicated by suffixes, *e.g.* :

Tana, the forest.
Tananquec, to the forest, or, in the forest.
Tananela, from the forest.

Some words indicate the genitive relation by the termination *qui*.

Nouns may be formed from verbals by the suffix *ni* or *pi*, as *timinlec*, I die; *timipi*, the dead person, the corpse; also by the suffix *asu*, as *dacotalec*, I am ashamed; *dacotasu*, one who is ashamed. The infix *cuda* has the same effect.

The instrumental sense is conveyed by the termination *c*, which is the abbreviation of *quec* or *quecla*.

Seotic, knife.
Seotic quec, with a knife.

"With," in the sense of accompaniment, is expressed by *lec*, as:

Sadasulec, with a married man.
Paparulec, with my father.

Direction from is indicated by the termination *quecla*; "for" or "instead of" by *maleg*, as:

Natquimaleg, for or in place of another.

Pronouns.

The personal pronouns are:

I, *coa, qûa.*	We, *cuda, queñmoa, mapoa.*
Thou, *quenma.*	You, *queñma'ma.*
He or she, *nana.*	They, *nauba, nanalosa, nanadap'r-losa.*
This one, *asu.*	Those, *asudap'rlosa.*

The possessives are:

Mine, *quaqui, ru, ca.*	Our, *cudaqui, mapoa.*
Thine, *quenmaqui, palin, ma.*	Your, *quenmamaqui, palenma.*
His, *nanaqui.*	Their, *nanaqui.*

The second forms above given are suffixes or infixes, as:

Sudaru, my husband.
Sudapalin, thy husband.
Loantacasu, my desire.
Loantamasu, thy desire.
Loantasu, his desire.

As usual in American languages, there is no relative pronoun, its place being supplied by participial constructions.

Number and Gender.

Names of inanimate objects usually undergo no change in the plural. For persons the plural is formed by adding the suffix *losa* or *nanlosa*. In possessives the plural suffix is often *na*, as:

Hucha, a sin.
Huchaneng, his sin.
Huchanengna, his sins.

Saden, his wife.
Sadena, his wives.

In verbals and verbs the plural termination may be *dŏc*, as:

Huchapidŏc, sinnings.

Anulao, leave me.
Anulaodŏc, leave us.

Infixes may be employed in place of these suffixes, especially in nouns derived from adjectives and participles. The most usual of these is a^{t}_{r}, as:

Nambilec, I live.
Nambiasu, he who lives, the living man.
Nambia$^{t}_{r}$*casu*, those who live, the living.

The syllable *ma*, used either as infix or suffix, also conveys the plural sense, as:

Palen, thine.
Palenma, your.

Feminines are distinguished by the suffix *lu* or *llu*, as *vila*, boy; *vilalu*, girl; *lus*, man; *luslu*, woman. Also apparently by a change of another vowel to the *u*, as we find, *sadalec*, married man; *sudalec*, married woman.

Numerals.

The ancient cardinal and ordinal numbers of the Jivaros were as follows:

1, *ala.*
2, *catu.*
3, *cala.*
4, *encatu.*
5, *alacötegladu* (*ala,* one; *ötegla,* hand; *du,* termination).
6, *intimutu* (the thumb, of the second hand).
7, *tannituna* (the index finger, of the second hand).
8, *tannituna cabiasu* (=the finger next the index).
9, *bitin ötegla cabiasu.*
10, *catögladu* (=two hands).

This cumbrous plan has long been superseded by the adoption from the Kechua of the names of numbers above five, so that the present numeration is:

1,	*ala.*	5,	*alacötegladu.*	9,	*iskon.*
2,	*catu.*	6,	*sokta.*	10,	*chunka.*
3,	*cala.*	7,	*ganchis.*	100,	*pazai.*
4,	*encatu.*	8,	*pusac.*		

Particles.

A marked feature of this tongue, which it shares with so many others on the American Continent, is the abounding use of particles to modify the meaning of roots and themes. Whether these are to be regarded as themselves the remnants of worn-down themes, or as primitive phonetic elements, is a yet unsettled question, though for myself I incline to the latter opinion. The MS. I am quoting gives a long list of such significant particles, the most important of which are as follows:

a or *ha* indicates causative action on another; as *uranlec,* I eat; *auranlec,* I cause another to eat.
apa or *pa* denotes present action, as *nambilec,* I live; *nambiapalec,* I am now living.
ata or *anda* is a suffix denoting an interrogation.
cun, as an infix, denotes action about to take place.
ilala, as an infix, signifies that the action is of a permanent character.
imbo, as an infix, conveys a negative sense, and is often employed with the regular negative, *cola.*

itu, inserted before the termination of verbs, indicates that the action is done for another.

lu, infixed, signifies that the action is for this one time only.

misan, infixed, conveys the sense that the action is shared by all present.

na, as a suffix, indicates habit, as *intulina*, he who is habitually in a bad temper.

nunda, infixed in the present tense, denotes that the action takes place at some other time; as *notonundalec*, I do it (am accustomed to do it, but am not doing it now).

pa or *mba*, an affirmatory suffix.

qui, as an infix, denotes that the action takes place where the speaker is at the time.

ti is a frequent euphonic suffix, which does not alter the meaning.

van, as suffix or infix, denotes possession; as *huchavanlosa*, those who have sins.

vanan, like *itu*, signifies action for another; as *muchavananamasu*, thou who asks for us.

ya or *nara*, as a prefix, intimates a wish or desire; as *palec*, I see; *yapalec*, I wish to see.

yn, as a prefix, denotes reciprocal or mutual action; as *yaïnmali*, they desire to take each other (in marriage).

Verbs.

The verbs have but two tenses, the present and the future. Occasionally the adverb *epa*, now, is prefixed to define the present, and *nuca*, pl. *naupa*, to denote a past time.

The formation of the future is frequently irregular, but the following examples will show its usual forms. It alone appears to present a dual number.

	Present. Singular.	Future. Singular.	Future. Dual.	Future. Plural.
I do,	*notolec*,	*notetic*,	*notoa*,	*notoaua*.
I take,	*malec*,	*matic*,	*maa*,	*mauua*.
I love,	*tandiñlec*,	*tandeñetic*,	*tandiña*,	*tandeñaua*.
I speak,	*laonlec*,	*laontic*,	*laona*,	*laonaua*.
I die,	*timinlec*,	*timintic*,	*timiantala*,	*timiantalua*.
I pray,	*malealec*,	*maleatic*,	*maleaa*,	*maleaua*.

The imperative is formed by the termination *qued*, often abbreviated to *q'r*; as *tecalec*, I run; *tecaqued*, run thou. Other terminations of an imperative character are *tan*, *aner*, *licaa* and *ma*.

The substantive verb is not found in the language, its place being supplied by terminations, especially the pronouns *cu* or *sucu*, etc., as *Pedrocu*, I am Pedro; *Pedroquenma*, thou art Pedro; *moim-*

bosucu, I am bad. In a similar sense the verb *nolec* or *nilec*, I do thus, I am thus, is often heard.

There is no trace of a true passive voice, its place being supplied by the sense of the verb or by particles.

At the conclusion of his MS. the author inserts two versions of the Lord's Prayer—the one "in the Xebera language, as it was spoken in the earliest times of the mission," the translation being that of Father Lucas de la Cueva (about 1655); the second in the language of the period of the writer, which I suppose to have been about one hundred and fifty years later.

Of the second or later of these I have ventured an interlinear translation, while the former I insert without a rendering.

Lord's Prayer in Jivaro—Later Version.

Papa mapoa, mosninanloquec napala; linlinpalin nomisansu muchai;
Father our, heaven in art thou; name thy holy become;
quenmaquinlosamasu cudaquec unadiai; loantamasu nomisansu notoi
thy kingdom us to come; desire thy holy be
maponsu mosninanloquec, nanaposu pilaasu lupaquec unda; uglilosa
as heaven in, earth in; daily
tandamapoa epala ugli encaodec; cudaqui huchabidöc anuladöc, maponsu
bread our now to-day give; our sins forgive, as
quenmoa unda alapila dapé'dlosaqui huchanengna anulalidöc; anerata
we others their sins forgive;
quenmoa dentatutan, quenmoa cola Dios ayuaimbocaquec; nanamengtu
our our us
moimbosuöuegla atiegodac.
evil from deliver.

Lord's Prayer in Jivaro—Earlier Version.

Papa mapoa, mosenquec napalac linlinpalin ruchapalin; quenma quilosamasu cudaquec undiai. Loantacasu notetiuma mapolina mosninanloquec inosupila asumincenloquec unda. Uglilosa tanda epala ugli encaodöc nulaodöc cutaqui hudabidöc; dengquina cuda anulalidöc aubaqui hucha nengna; anerata apolata muchaquec amengdana; moimbocasuquegla atiego.

English-Jivaro Vocabulary.

Above, *mosenqûec.*
Ankle, *tula.*
Arm, *da'mpa.*
Arrow, *na'mu.*
Ashamed, to be, *dacotalec.*
Ask, to, *mucha.*
Bad, *moâimbosu, aperosu.*
Beard, *amucuiola noteri,*
Belly, *du', metpi, oquivulec.*
Below, *vilenquec.*

Bird, *ilans'r, tiperllu.*
Black, *catli, cadladasu.*
Blind, *dapina.*
Blood, *uogladec.*
Blue, *carcaso.*
Body, *loqueglo, timipi.*
Bone, *lansi.*
Born, to be, *oclilec.*
Boy, *vila.*
Branch, *taümec.*
Brave, *nan'tapi.*
Breast, *mudin, titoi.*
Brother, *yalli, yuyu'uc.*
Burn, to, *ügedalec.*
Buy, to, *ucolatolec.*
Calabash, *pabi.*
Call, to, *pöclolec.*
Child, *babi.*
Clothing, *capi.*
Come, to, *undialec.*
Cold *no'qüed, noq'r.*
Cotton, *piterlu, boüngpalo.*
Cover, to, *patantulec.*
Dance, to, *danzalec.*
Dawn, to, *üglitl.*
Day, *'ugli.*
Dead, *timiansu.*
Dear, *llada, nünilu.*
Death, *töminacasö.*
Deer, *boro'.*
Dog, *nini.*
Drink, a, *huasu, ülec.*
Drink, to, *upailacu.*
Drum, *tundo.*
Dwell, to, *nambilec.*
Ears, *bücc.*
Earth, land, *lu'p*
Eat, to, *calec, uranlec.*
Egg, *cado.*
Elbow, *quóg'da.*
Enemy, *quegma.*
Enter, to, *da'lec.*
Eyes, *llada, da'pila.*
Face, *llada* (see *Eyes*).
Feather, *ambo'lu.*
Female, *cuapr^{n}.*
Field, *tiq'n ñaua.*
Finish, to, *tavantulec.*
Fire, *poung.*
Fish, *samer, lapisamed.*
Flesh, meat, *canan.*
Flint, *mosed.*
Flute, *pi'leaña.*
Flower, a, *dancu.*
Food, *ca'lo'.*
Foot, *la'ndec.*
Forehead, *teqüeda'.*
Forest, *tana.*
Girl, *vilalu.*
Give, to, *n'galec.*
Go, to, *palec.*
Gold, *uri.*
Good, *mõa, moali.*
Grandfather, *papaiangu.*
Grandmother, *ami'.*
Great, *cuni, chi, halupi.*
Green, *canün'rtia.*
Grow, to, *zuzulec.*
Hair, *hintic.*
Hammock, *ta'la.*
Hand, *õtegla.*
Have, to, *nali, napali.*
Head, *uma.*
Hear, to, *la'oclec.*
Heart, *cangan.*
Heaven, *mosninanlo.*
Herb, *puma, daubad.*
High, *chi.*
Hill, *mutopi.*
House, *pi'dec.*
How? *mapoli.*
Hot, *ucasu.*
If, *aa, n'tati.*
In, *pa'lec.*
Indian, *muda, cuapr^{n}.*
Iron, *huana'.*
Kill, to, *atiminlec.*
Knee, *toto'pi.*
Knife, *scotic.*
Know, to (things), *nintitulec.*
(persons), *loatulec.*
Lake, *sangna.*

Last, *na'pi.*
Learn, to, *nintitanalec.*
Life, *nambiacasu.*
Light, a, *ugli, ocli.*
Light a fire, to, *atengtulec.*
Lightning, *yümerlec.*
Lip, *ü'tec.*
Live, to, *nambilec.*
Lizard, *tuda, lili.*
Love, to, *tan'deñlec.*
Maize, *tötrn, tötrlla.*
Man (vir), *queñmopineñ.*
Married man, *sadalec.*
Married woman, *sudalec.*
Medicine man, wizard, *pichotasu muda.*
Monkey, *duda, isolo, lolo.*
Moon, *ducat.*
More, *hapia.*
Most, *halupi, mointi.*
Mother, *auauc.*
Mouth, *lala'.*
Much, *cupi, bapo.*
Name, *linlin* or *lintin.*
Navel, *mumu'la.*
Near, *pa'ula.*
New, *na'lu.*
Night, *dogpili.*
No, *cola.*
Nose, *ne'tic.*
Now, *epala.*
Old, *tas'serpi.*
Old (man), *tas'pitosu.*
Old (woman), *tas'serllu.*
Open, to, *höquèrlec.*
People, *vapomuda.*
Pray, to, *malealec.*
Raft, *sudu'.*
Rain, to, *öla*n, *olanli.*
Rainbow, *podo'na.*
Red, *pip'rasu, togua.*
Road, *degaun.*
Root, *ötecnin.*
Run, to, *tecalec.*
Salt, *lamu'la.*
Say, to, *tulec.*
See, to, *lölec, löapalec.*
Semen, *mïladöc.*
Send, to, *piuglec.*
Shade, shadow, *dachu'na.*
Sierra, *obituna.*
Sin, a, *hucha.*
Sing, to, *peclalec.*
Silver, *culiqued.*
Sister, *chayauc, cadecuc.*
Sleep, *bitilec.*
Small, *hamecha.*
Smoke, *cadlo* or *callo.*
Snake, *daua.*
Soul, *vada, timipi.*
Spaniard, *vadan.*
Speak, to, *laonlec, lalalec*
Star, *tandola.*
Stick, *na'la, unguña.*
Strong, *nantapi.*
Sun, *quö'qui.*
Sweet, *yali.*
Take, to, *malec.*
Tame, *daiali.*
Tapir, *pahuala.*
Teach, to, *anintitulec.*
Throat, *unqued.*
Thumb, *intimutu.*
To, *qûec.*
Tobacco, *pinterlo, ukualec.*
Tongue, *ninegla.*
Tooth, *la'tec.*
Totem, clan, *patun.*
Town, *ninan'lo.*
Tree, *nala, squig'unta.*
Turtle, *mado.*
Uncle, *aprcha.*
Valley, *sa'ca*n.
Virgin, *inilad.*
Wall, *lupa, patenpi.*
Water, *döc.*
White, *dadapua'su.*
Who, *deng.*
Wind, *tanlo'a.*
Within, *que'negla.*
Without, *a'dipi.*
Woman, *cuapr*n, *saäa*
Wood, *deboe.*
Yellow, *chapicasc.*

III.

THE CHOLONA LANGUAGE.

Nothing has heretofore been printed of the language of the Cholonas. This tribe dwells on the left bank of the upper Huallaga river, between 8°–9° 30′ South latitude. They were visited by Edward Pœppig in 1829, when he found them to number about 1000 souls, scattered in missions on the banks of the Monzon, Uchiza, Tocache and Pachiza, small streams flowing into the Huallaga. At the close of the last century they occupied a mission with the Hibitos or Xibitos, and together numbered about 5000.* Pœppig asserts that the Hibitos speak a wholly different tongue, but this is denied by my MS. authorities, who acknowledge only a dialectic difference; but the German traveler is correct in his statement that some of the wild Chunchos of the Sierra belong to the same stock.

My source of information in regard to this language is a MS. in the British Museum, entitled *Arte de la Lengua Cholona.* Its author was Fr. Pedro de la Mata, who wrote it in Truxillo in 1748, from which original the MS. in question is a copy made by Fr. Geronimo Clota, in San Buenaventura del Valle, in 1772. It is a small octavo of 132 folios and is complete. Fathers José de Araujo and Francisco Gutierrez wrote also *Artes* of these dialects, but I have not discovered their manuscripts. There is also a MS. *Arte de la Lengua Cholona,* apparently anonymous, mentioned by Ludewig, *Lit. of Amer. Aborig. Langs.*, p. 162.

The Cholona is a language extending over a small area, but it seems connected with no other, forming an independent stock. The only analogies worth mentioning which I have noted point towards dialects of the Arawak stock. For instance:

Sun, *muxac.* This seems = *kamu saache,* "the shining sun," of the Moxos.

Moon, *pel;* allowing for *r* = *l*, this is close to the *pueri* of the Jucuna dialect.

Eye, *nache;* reminds one of the *nuchii* of the Canamirim; the *nacuque* of the Uirina, etc.

Tooth, *alê;* again allowing *r* = *l*, this is the *ari* of the Goajiro.

Black, *zaluch* or *chaluch; ghulek* in Araicu.

White, *chech; ghalik* in Araicu.

*See my *American Race*, p. 288.

Whether these analogies are sufficient to classify it with the Nu-Arawak group of Von den Steinen is doubtful. The differences in the personal pronouns especially seem to isolate it from the dialects of that stem.

Phonetics.

The letters *b*, *d*, *r* and *f* are lacking in the Cholona alphabet. The soft *ch* (as in "choose") alternates with the soft *th*; the latter is represented in the Spanish alphabet by *z*, so that in the *Arte*, *z* and *ch* are interchangeable. Initial *g* is hard before all vowels. The vowel represented by *o* is stated to be between *o* and *u*, and is probably the neutral vowel (as *u* in "but"). The initial *i* seems to represent a slight aspiration, as *iayu* or *hayu*, man. The elements *ñ* and *ñg* appear to be nasals.

The accent always falls on the last syllable, except in some verbal forms, where it is found on the penult. Pœppig says that the sound of the spoken tongue is disagreeable to the European ear.

Nouns.

The relations of the nominal theme are indicated by suffixes, which may be arranged to appear like a declension, though not really such.

Nom.—*iayu* or *iayutup*, the man.
Gen.—*iayuilou*, of the man.
Dat.—*iayuhe* or *iayuge*, to the man.
Acc.—*iayute* or *iayutu*, the man.
Voc.—*iayuey* or *iayupey* (fem.), O man.
Abl.—*iayute* or *tep*, *pat*, *nic*, with or by the man.

The plural is formed by the insertion of the particle *lol*, before the case ending.

nunlol, the men.
nunlolloula, of the men.
nunlolge, to the men.
nunlolte, the men (accus.).
nunloltep, with or by the men.

The case-endings are used only when required to render the meaning clear, as *Juantup Pedro ilami*, Juan killed Pedro, where the accusative termination is omitted, that of the nominative sufficiently indicating the relation. Certain particles also give a plural

sense, in which case *lol* is omitted. These are *mec*, all; *pullem*, along with; *comec*, *incomec* and *pemec*, signifying quantity, and *manmiñ*, as many as. Whenever the plural is indicated by the form of the attached pronoun, other plural signs may be omitted.

There is no grammatical distinction of gender in nouns, difference of sex being indicated by the terms *nun*, male; *ila*, female, which may be either prefixed or suffixed, as:

Man, *nuniayu* or *iayunun*.
Woman, *ilaiayu* or *iayuila*.
Boy, *nunpullup*.
Girl, *ilapullup*.

A neuter or epicene gender can be denoted by a suffixed *ô*, as *nunô*, a person.

Various suffixes are added to nouns to modify their meaning, as:

nic, signifying excess or abundance.
zu, signifying absence or negation.
camayoc, indicating knowledge of a subject or practice in it. This word is borrowed from the Kechua.

Pronouns.

The pronouns possess the prominence in this tongue which they so frequently show in American languages. All parts of speech can be grammatically inflected by their agency, and they generally suffice to indicate the plural without the insertion of the plural sign, *lol*.

The primitive pronouns are:

I, *oc*.
Thou, *mi*.
He, *sa*.
We, *quija*.
You, *minaja*.
They, *chăja*.

The separable or independent possessives are formed by adding to the primitives the particle *alou*, with slight euphonic changes:

Mine, *ocalou*.
Thine, *mimilou*.
His, *sailou*.
Ours, *quihaguilou*.
Yours, *mimilouha*.
Theirs, *chihaloula*.

The inseparable possessives are those prefixed to form the conjugation of verbs, and attached to certain classes of nouns. They are as follows:

My, *a-*.
Thy, *m-* (masc.), *p-* (fem.).
His (none).
Our, *qui-*.
Your, *mi-* (both genders).
Their, *chi-*.

In the transitions of verbs the pronouns are abbreviated and certain other forms used, as:

	Singular.		Plural.
1st.	*a.*	1st.	*q, c.*
2d.	*m* (masc.), *p* (fem.).	2d.	*m.*
3d.	*y, c, v.*	3d.	*pa, po, mo, la.*

In adjective nouns the former class are used with euphonic changes, as:

pallou, good, a good thing.
amallou, my good or advantage.
mimallou, thy good or advantage.
quimallou, our good or advantage.
mimallouha, your good or advantage.
chimallou, their good or advantage.
amallouven, it is to my advantage.

The possessives, which form inseparable prefixes to nouns, are united by means of various ellipses and euphonic changes. Example:

Yuca, *el.*

My yuca, *anel.*	Our yuca, *quenel.*
Thy yuca, *menel.*	Your yuca, *menelha.*
His yuca, *nel.*	Their yuca, *enel.*

Numerals.

The numerals are employed with the addition of particles indicating the nature of the objects counted. The most usual of these particles appears to be *zel* or *chil.* The absolute forms, without these suffixes, are as follows:

1,	*an.*	20,	*ip-lec.*
2,	*ip.*	30,	*ix-lec.*
3,	*is.*	40,	*minip-lec.*
4,	*minip.*	50,	*quioc-lec.*
5,	*quioc.*	60,	*ipzoc-lec.*
6,	*ipzoc.*	70,	*quili-lec.*
7,	*quilip.*	80,	*pac-lec.*
8,	*pac.*	90,	*ocon-lec.*
9,	*ocon.*	100,	*apichaç.*
10,	*alec.*		

These offer little resemblance to any other tongue, though the words for 8 and 9 remind one of the Chinchasuyu *pak* and *iskon.*

VERBS.

All active verbs are conjugated by transitions, formed by prefixing the pronoun of the person acting, and inserting immediately after it the pronoun of the person or thing acted upon. Example:

amcollan, I thee love.
mayĭan, thou me watchest.
payĭan, he me watches.
asac apuchihan, my food me they give.
misac mapuchilan, thy food thee they give (masc.).
pisac papuchilan, thy food thee they give (fem.).
sac hapuchilan, his food him they give.
ysac apahapuchan, their food them I give.

These are forms of the verb *apuchan*, to put before one, a derivative from *amchan*, to put, to place. Other examples:

amcolecte ameñan, I thee wish to love.
macolecte mimenan, thou me wishest to love.
Diosqui ñgolecte quimenan, we wish to love God.
Diostup iccolecte ymeñan, God wishes to love us.

The variation in the third person plural in the transitions appears to depend on the following conditions:

mo is used when the transition is from the third person singular to the third person plural, as in the expression, "he loves them."

po where the transition is from any of the other persons, singular or plural, to the third plural, as:

apocollan, I love them.
mipocollan, thou lovest them.
quĭpocollan, we love them.
mipocollan, you love them.
chĭpocollan, they love them.

pa where the verb implies another object besides the direct one, as:

ycĥac apahapuchan, I give them their food.

la is employed when the transition is from the third person plural to some other person than this, as:

micollĭlatan, they love thee.

chi is confined to transitions from third plurals to third plurals, as:

chipocollan, they love them.

Syntax.

The construction of phrases will be seen from the following examples:

Liman nê yayu yzip pusimpat añantumilā chectan.
Sierra in men their houses straw with covered are.
"The houses of the Indians in the Sierra are covered with straw."

The noun *zip* and the verb *anantuman* have their pronouns in the third person plural, so the plural particle *lol* is omitted.

The word *chectan* is an abbreviation of *chi actan*, the third person plural of the verb *actan*, I stand, I am in a place. This verb is much used to signify a usual action with reference to a noun, as *cot actan*, I bring water; *zip actan*, I fix or arrange my house; *ayllan actan*, I make the bed, etc.

Ñanmac yayu izipte izoz pachacotan.
Each Indian his house in his idols keeps.
"Every Indian keeps idols in his house."

English-Cholona Vocabulary.

Armadillo, *xax, tacla.*
Bad, evil, *ixivaj.*
Black, *zaluch* or *chal.*
Boy, *nun-pullup.*
Die, to, *colhac.*
Drink, a, *axitlam.*
Drink, to, *axcan.*
Each, every, *ñanmac.*
Eyes, *nache.*
Father, *pa.*
Flesh, body, *aycha* (K.).
Food, *apuchan.*
Fox, *sup.*
Girl, *ila-pullup.*
Give, to, *allan.*
Good, *pallou.*
Green, *llin.*
Hair, *pe.*
Hands, *nen.*
Head, *tech.*
House, *zip, chip.*
Husband, *muluch.*
Idols, *izoz, ichoch.*
Lance or dart, *ulluc.*
Louse, *cullà.*
Love, to, *agollan.*
my love, *agole.*
my lover, *acoleuch.*
Maize, *cach.*
Man (homo), *iayu* or *hayu.*
(male), *nun.*
(married), *muluch.*
Moon, *pel.*
Mother, *pan.*
Mountain, sierra, *liman.*
Nose, *quexum.*
Not, nothing, *ma.*
Place, to, *amchan.*
Red, *llaca.*
River, *xocot.*
Road, path, *panà.*
Rule, to, *capac* (Kechua).
Sick, *cama.*
Silver, *checho.*
Son, *pul.*
Soul, *zall* or *chall.*
Spittle, *ollê.*
Stars, *kenna.*

Straw, dry grass, *pusim.*
Sun, *muxac.*
Teeth, my, *alê.*
Tongue, *monzey.*
Town, *putam.*
Water, *cot.*
White, *chech.*
Wife. *zala.*
Will, wish, *men.*
my will, *amen.*
I wish, *amẽñan.*
Woman (female), *ila.*
ilajayu.
(married), *zala.*
Word, *hil.*
Yuca, *el.*

IV.

THE LECA LANGUAGE.

The Lecos of the river Beni have been erroneously included in the Tacana stock by D'Orbigny and later writers (including myself). The only material I have anywhere found of their language is a short vocabulary given in Weddell's *Voyage dans le Nord de la Bolivie* (Paris, 1859); but this is sufficient not only to take them entirely out of the Tacana group, but probably to place them in an independent position by themselves. As Weddell's book is not to be found in many libraries, I shall translate and rearrange his list of words and precede it with some remarks on the tribe and its possible affinities.

The Lecos are stated by Weddell to have resided originally on the Rio Tipuani and its affluent, the Rio Isuaya, whence they removed to the banks of the Rio Mapiri.

On Arrowsmith's map (1809) the "Rio de Lecos" is located as a branch of the Rio Beni, between 13° and 14° South latitude, in a region assigned to the "Samachuanes," though I suspect these are the "Muchanes" of other writers, and who, according to Weddell, are Mozotenos.

The mission of Aten, in the valley of the Rio Beni, is distinctly stated by an official authority in the last century to have been peopled by the Lecos,* so we must include in them the "Atenianos," whom D'Orbigny classed with the Tacanas.

A somewhat extended comparison has not furnished me with positive grounds for including the Lecos in any known linguistic group. Most of the analogies I have noted are with the Carib stock, and some of them are striking, but scarcely decisive.

* "En Aten se hablan la Leca por ser este Pueblo de Indios Lecos." *Descripcion de las Misiones del Alto Peru*, 1771.

Leca Analogies.

Sun, *he'no ;* compare *bue'no* (Opone, Carib stock).
Moon, *kurea ;* comp. *kede, sîregu* (Carib dialects).
Water, *dua ;* perhaps from Carib *tuna.*
Arrow, *uela ;* not far from Carib *boule'oua.*
Arm, *bepel ;* close to Carib *yapoule, japali.*
Tooth, *bikiri ;* nearly the same as the *kxier* and *yeri* of Caribs.
Heaven, *kaut ;* almost identical with the Bakairi *kxau* and Carijona *cahoue,* both Carib dialects.
Legs, *boo'te ;* comp. Carib *iebeti, beti.*

I think it is safe to infer from the above comparisons that there is an infusion of Carib elements in the tongue ; but the material is too scanty to assign its true value.

According to a count made by the missionaries in 1832 there were about two thousand natives at the mission of Aten, all of whom we may assume were Lecos. Dr. Edwin R. Heath, who spent two years in the valley of the Beni about 1880, does not mention them, at least under this name, and gives no specimen of their language.

In personal appearance the Lecos are described (by Weddell) as of pleasant expression, with straight foreheads and horizontal eyes, the mouth of medium size. In temperament they were frank and cheerful. What is unusual, they seemed totally devoid of appreciation or care for music, and had no dances or songs of any kind.

The alphabet of the vocabulary is the Spanish ; *ü* is the French *u ; j* as *tscha* in German.

English-Leco Vocabulary.

Arm, *bepel.*
Arrow, *uela.*
Belly, *baüahobo.*
Bird, *katchu.*
Blood, *bile.*
Body, *bonotcho'ro.*
Bow, *tchava'ta.*
Child, *yatchpaik.*
Earth, *lal.*
Eyes, *bisiri.*
Feet, *besel.*
Fingers, *biui.*
Fire, *moa.*
Flower, *tutha.*
Forest, *kanda.*
Hand, *buü.*
Head, *barua.*
Heaven, *kaut.*
House, *uan.*
Leaf, *uoiä.*
Legs, *boo'te.*
Man, *yubasa.*
Milk, *buchuluro.*
Moon, *kurea.*
Mountain, *uotha.*
Mouth, *bokòrua.*

Nails (finger), *biuità*.
No, *nai*.
Nose, *bitchinua*.
Rain, *essa*.
River, *dua* (water).
Salt, *tij*.
Skin, *busutche*.
Sun, *he'no'*.
Teeth, *bikiri*.
Tree, *ba'ta*.
Village, *ue's*.
Water, *dua*.
Woman, *tchusuaya*.
Wood, *hamon*.
Yes, *o-o*.

NUMERALS.

1, *ber*.
2, *toi*.
3, *tchar*.
4, *didai*
5, *ber-tcha*.
10, *ber-bivque*.

V.

A TEXT IN THE MANAO DIALECT.

Two hundred years ago the Manaos occupied an extensive tract near where the Rio Negro empties its dark waters into the Amazon. They were, indeed, the most numerous accolents of the Black river on its lower course, and were estimated at something like ten thousand souls. Their large and shapely canoes and plastered conical dwelling houses bespoke a certain advancement in the arts, and their repute as daring warriors extended far among the Tupi tribes, who adjoined them on the Amazon.

They were not affined in blood or language to the Tupis, but belonged to what is now known as the Arawak or Nu-Arawak (or, as M. Adam prefers to call it, the Maipure) linguistic stock. In the early history of the country, their name is connected with the legend of El Dorado and the land of the Amazons. Later they willingly received religious instruction from the Carmelite missionaries, who gathered them in settlements. But the kidnapping Portuguese carried off many of the converts into slavery, and the remainder fled to the trackless forests, so that half a century ago scarcely a pure-blood representative of the tribe could be seen on the river.

Of their language there are but two specimens known to me; the one, a vocabulary of about 150 words, collected by the traveler,

Dr. Spix, and published in Martius' *Glossaria Linguarum Brasiliensium;* the other, a short catechetical work, which forms the material of this study, and which has never been printed. The original is in the British Museum, Manuscript Department, and bears the title:

"*Doutrina christa'a pella Lingoa dos Manaos.*"

It has long been known to bibliographers, and is referred to by both Ludewig and Von Martius, but no one has copied or published any portion of it. Its authorship and precise date are unknown, but it has the appearance of a draft or copy of an older work, which it would seem was composed in 1740. The orthography of the Portuguese words is somewhat irregular, and there also seems to be an uncertainty in the spelling of various native terms. The extract which I give is about one-half of the whole, and is sufficient to show the character of the tongue.

A comparison of the words of the text with those collected by Spix about a century later shows little change in the dialect, especially when the difference in the method of transcription is allowed for, the writer of the text having employed the phonetics of the Portuguese tongue, while Spix followed that of the German. To illustrate this, and also to facilitate the examination of the text, I append a list of some of the words in the latter, the majority of which are also found in Spix's vocabulary; the latter I have placed in brackets and appended an S.

English-Manao Words.

All, *sabaque.*
Always, *lyxaõâri.*
Be, to, *sahi.*
Believe, to, *yaniqui.*
Belly, *tuba* (*tula*, S.).
Body, *cacadÿr* (*katy*, S.)
Day, *samaco* (*tzamãko*, S.).
Die, to, *mxtica* (*uamatika*, S.).
Earth, *etudeo* (*ete'e*, S.).
Father, *yracary* (*apakony*, S.).
God, *Tupa* (*mauary*, S.).
Heaven, *quinaucudeo* (*ghinauigota*, S.).
Hell, *caman latyma.*
Man, *herenary* (*yrinâly*, S.).
No, not, *mehe* (*me'e*, S.).
Our, us, *õêne* (*huene*, S.).
See, to, *õâbata* (*pipata*, S.).
Sins, *barâydo.*
Son, *bauri, dayri* (*tany*, S.).
Stone, *kÿâ* (*ghũa*, S.).
Teach, to, *cayna.*
Three, *piaduqui* (*pialuky*, S.).
True, *caura.*
Virgin, *sabyra.*
Where? *padeura.*
Why? *capeda.*

Most of these words are derived from roots extending through

many Arawak dialects, and are the property of that stem. Others, however, are borrowed from the Tupi. This is especially so with the word for God, *Tupa*, which is still in use in the Brazilian "Lingoa Geral."

The personal pronouns as given by Spix are:

I, *no.*	We, *kuene.*
Thou, *pi.*	You, *yna.*
He, *erouty.*	They, *nela.*

The possessives, however, which are also employed in the conjugations as inseparable prefixes, differ from these. Thus we have:

ŏê-mequer, our Lord.
oê-naca, like us.
oâ-yaniquí, we believe.
oâ-batar, we shall see.
p'yaniqùi, thou believest.
ba batare, they shall see (him).

Doutrina christa'a pella Lingoa dos Manaos.

P. De q'. sorte se ha de haver o homem neste mundo querendosse livarsse do inferno, e querendo hir ao ceo?

R. Crendo em Deos, fasendosse baptizar, i goardando sua ley.

P. Ha Deos?

R. Ha.

P. Credes em Deos?

R. Cremos.

P. Quem he Deos?

R. O que fez todas as couzas

P. Com que fez todas essas couzas?

R. Com hua' sua so'palavra.

P. Deos tem corpo como nos?

R. Nam tem.

P. Deos teue antiguamente principio?

R. Nam teve principio.

P. Sempre soy?

R. Sempre.

P. Ha de ser para sempre?

R. Para sempre.

P. Ca peda lyanaqui samaco anaquí çamanna tyma gotia, ŏâû-ûÿ-ÿápa que rey lÿüá kynaucuda diche lyoâÿá edaca ûêna?

R. Tupā ÿâquer cayta ca lygara anaquyra.

P. Auûÿnâ ca Tupā?

R. Auûÿnâca.

P. Pyanÿqui Tupā?

R. Oâÿániqui.

P. Capaçay Tupā?

R. Sabaqui bayqui tumaquer.

P. Capâ üÿna pura' Tupā tuma bayquê sabayque?

R. Lygâra üÿnapura.

P. Cacadÿra oênâca Tupā?

R. Mehê cacaliurÿ.

P. Catuquir ha quer rira bauynapu Tupā?

R. Mehê catuquinhaqueri.

P. Lyxaôâri sahir?

R. Lyxaôâri.

P. Bayrichipâ sahi lideuri?

R. Bayriche.

P. Aonde esta Deos?

R. No ceo, e na terra em todo o lugar aonde chamão por elle.

P. Pode o homem ver aqui a Deos?

R. Nam pode ver.

P. Porque?

R. Porque nam tem corpo.

P. Aonde o hemos de ver?

R. No ceo hindo nos la.

P. Eos que sorem ao Inferno nam o hao de ver?

R. Nam o hao de ver.

P. Por que rezam?

R. Em castigo desus culpas.

P. Padeura sahi Deos?

R. Quinancudeo, etedeo sabaqui panoquer deo, padeno oâcaŷta.

P. Sabŷra sahi oâbata caŷdêo Tupã?

R. Mehe sabi oâbatar.

P. Caŷpeda?

R. Mehe cacasŷr.

P. Padire öâbatar?

R. Guinacuda dixe guareda öâbatar.

P. Bamane camanhatyma diche gareda babatare?

R. Mehe babatare.

P. Capeda?

R. Mehe baŷaligara gata öéneŷninique.

Preguntas sobre a SS. Trinidade.

P. Quantos Deoses ha?

R. Hu só Deos verdadero.

P. Sendo pessoas quantas são?

R. Sam tres.

P. Como se chamao essas tres pessoas?

R. Deos Padre, Deos filho, Deos Espirito Santo.

P. Aelle se chama santissima Trinidade?

R. Aelle.

P. Porque rezam?

R. Porque em hu so Deos estam tres pessoas.

P. Esse Deos Padre, Deos Filho, Deos Espirito Santo he o mesmo Deos?

R. He hu so e o mesmo Deos.

P. Em quanto pessoas he a mesma pessoas?

R. Nao: em quanto pessoas Deos Padre he differente, Deos filho he differente, Deos Espiritu santo he differente.

P. Qual dessos pessoas antigam^te

P. Paquiby Tupa?

R. Baûraŷma Tupa caûra.

P. Paquiby lideno paquibŷ.

R. Pyaduqui baduqui.

P. Capacapa mara qui-ŷo piaduqui baduqui-ŷú?

R. Tupan ŷracâry, Tupan bauri, Tupan Espirito Santo.

P. Lysciniqui oena ss. Trind^e macûŷ?

R. Lyxiniqui.

P. Capeda?

R. Baûraŷma Tupa lyanaqui pyaduqui baduqui liûri.

P. Baûrayma liöari Tupa lŷ Tupa yracâry Tupa bayri Tupa Espirito Santo.

R. Baûraŷma Tupa öárŷ,

P. Baûraŷmara sahi lideo baura?

R. Maŷcadi; bauraymarara Tupa yracari, äŷúnaca Tupa bauri äúŷnaca, Tupa Espirito Santo äúŷnaca.

P. Padeuora lypa bauŷnapu lypa

soy prº, Deos Padre soy prº ou Deos filho ou Deos Espirito Santo?

R. Nao soy prº nen hum todos sempre foram.

P. Qual dessos pessoas antiguamtº foy a q. se fez homem como nos?

R. O mesmo filho de Deos.

P. Como se chama o filho de Deos depoy de feyto homem?

R. Nosso senhor Jesus Christo.

P. Por isso he, que os Christãos tomaram este nome?

R. Por isso.

P. Que quer dizer Christaos?

R. O que he bapti zado, entre em Jesus Christo filho Deos.

P. Deyxou antigamente N. S. Jesus Christo outra pessoa em suo lugar antez de hir ao ceo?

R. Deyxou s. Pedro e todos os Papas seos successores pª governarem a santa madre Igresia Catolica de Roma assim chamada.

P. Que couza he Santa Madre Igresja Catolica de Roma?

R. Sao todos os que sao baptizados, e estao pela palavra do summo Pontifex Papa de Roma, e agvardao e creem em Jesus Christo.

P. Quem e nosso senhor Jesus Christo?

R. Verdadeyro Deos, e verdadeyro homem, como nos.

P. Como he verdadeyro Deos?

R. Sendo verdadeyro filho de seo Padre.

P. Como e verdadeyro homem.

R. Sendo verdadeyro filho da sempre virgem Maria.

P. Deos filho tem corpo como nos?

R. Tem corpo.

P. Quem fez antigamente o corpo de nosso Senhor Jesus Christo?

Tupa yracary lypa oácaru Tupa bauri oácaru Tupa Espirito Santo?

R. Mehe lyaquyra quariry.

P. Capa bauynâpe qui-yo piaduquy baduqui di lixir; herenari caurañ eãanady oënâke?

R. Tupan baÿri.

P. Capaçay Tupa bauyri-y herenari caurarÿ tûminhâne garêde?

R. Oëmequer Jesus Christo.

P. Lÿgâÿqui câÿta Christaos?

R. Lÿgâÿqui.

P. Capaçây caytâca Christaosly?

R. Tupan bâÿri catÿâca Jesus Christo eÿáquêr.

P. Nemêda dipa baunâpe öémequer Jesus Christo baura öé cuniapâÿ quinaucuda lixyra gereda f gataÿa?

R. Nemêda S. Pedro sabaque Paÿ abarepano mâr Simani caÿdixi santa madre Igreyja catholica mequêr-ey Papa de Roma öácâÿta.

P. Capacay Santa Madre Igª Catholica de Roma?

R. Sabâque caÿtâca Jesus Christo eyaquer ligâra abarepano mar Papa de Roma gara anaguÿra.

P. Capacay öémequêr Jesus Christo?

R. Tupan caura, herenari caura, äénâca.

P. Capeda Tupa caurâÿri?

R. Tupa ÿrâcari bâyrinÿo.

P. Capeda herenari caurañri?

R. Santa Maria ababycagoereÿma dâyri caurayri.

P. Cacadÿra öenaque Tupa dayri?

R. Cacadÿra.

P. Capabaüÿnapû öémequer Jesus Christo carytumaquer?

R. Nen huma pessoa, o fez por graça o por obra do Espirito santo foy feyto.

P. Aonde foy feyto?

R. No ventre de hua donzella chamada Santa Maria.

P. E essa Santa Maria ficou sem lezao assim como otra qualqer virgem que nunca parió?

R. Nem maïs nem menos.

P. E depois de parir filou sem lezam?

R. Nao teve lezao ficou sempre virgem.

P. De que sorte se houue N. S. Jesus Christo neste mundo de nascer de sua santissima may?

R. Padeceo fo mecede e canpaço e todos os malles de pena por amor de nos f por nosso amor.

P. Ensinou antigamente N. S. Jesus Christo dando entendimento á gente?

R. Ensinou.

P. Ao depoiz morreo na cruz por nos, em paga de nossos peccados?

R. Morreo.

P. Por amor q.^{em} morreo?

R. Por amor de nos, por amor de nossos peccados, ou satyfuçum delles, p^{a}livarnos do Infierno, e levarnos ao ceo.

P. Por sua vontade?

R. Por sua vontade morreo.

P. Pois elle não hera Deos?

R. Hera Deos.

P. Pois esse morreo?

R. Não: o corpo q^{e}tomou de sua santissima may he q^{e} morreo.

P. Não havia mos de hir ao ceo, se elle nam morrera?

R. Nao havia mos.

R. Mehe capâtomâr Tupan Espirito santo tuma quenda dêo letuminha f graça tumaquenda dêo letuminha.

P. Padêuora sâhi liâônâ?

R. Lÿmâque sabÿra Santa Maria caÿra ababycago erëÿma tubadêo.

P. Lydeu-o Santa Maria enidagareda sabyray ababÿ cagoerëyma mehê runida aguÿra sayro?

R. Lÿaquira öárÿ,

P. Lucâöánîquy pura lûy nidan garêda?

R. Mehê rupûta.

P. Capêda öémequer Jesus Christo ÿma samâco anaquÿa lÿracâro gatia lÿnidan garêda taÿâpa paÿni garêda?

R. Pöâtÿ ÿbûri metatÿr pe le ly poÿta sabâque bayque pura ly tá ba ö ä cadÿ che.

P. C aÿna daîr baáÿnapû ö ë mequer Jesus Christo Lita ecatâya nitia herenari ÿchÿ?

R. Recaÿnâda.

P. Guayneÿpa remotîca cruza quadia ö ämâne baràyda öëneÿ?

R. Matîca.

P. Capeda rematîca?

R. Oágâyque ö á m â n e baráyda öënëÿ camânha tymagatîa o a u güÿ yápaquer quÿnâudâ lixira eda câydây.

P. Pananêy?

R. Pananëyra rematica.

P. Mehê saÿhe Tupaly?

R. Tupá.

P. Lydêu-ora Tupã matîca?

R. Mehê; tupã matîca caca rÿra liracâro lyxîra ba ça lyöäri matîcadÿ.

P. Mehê öáma quynaucudâ diche mehe ö á mâtîca gaiêda?

R. Mehê öáma

P. Quantos dias estenne N. S. Jesus Christo debayxo da terra no teo sepulcro de pedra?

R. Tres dias.

P. Era depois como passou?

R. Resuscitou.

P. Depois de resuscitar como se houve?

R. Subio ao ceo depois de 40 dias.

P. De que sorte se ha, ou esta agourla?

R. Esta asentado à mao direyta de Deos Padre tao honrado e estimado como elle.

P. Paquÿby samâco ŏemequêr Jesus Christo lideo rimaticâni garêda etê üÿn â pudĕo kÿá anaquÿa.

R. Pyaquîbaquî samāco.

P. Guayney padeura?

R. Caydêu-o ocâry.

P. Caydêu-o ocâry guaynèy paduury?

R. Lycuruca iquinaudadire 40 samâco burûtiquêy.

P. Paquÿpa sahe cachadir liduury?

R. Tupan yrâcâr sabÿdi libaurây quidêu-o: subinha: aquidi câura ymöëta pyrama.

VI.

THE BONARI DIALECT OF THE CARIB STOCK.

The last of the Bonaris died about 1870. At one time they were a tribe of considerable strength, having their homes in the thick forests along the river Uatumã, which empties into the Amazon from the north, not far below the mouth of the Rio Negro. They were, therefore, neighbors to the Manaos, whose location I have already described.

They were a docile people, and readily collected around the mission Father Nuno Alvarez de Couto established at Sant' Anna do Atumã. There, however, they fell victims to various diseases brought by the whites, and when Canon Francisco Bernardino de Louza visited them, of all the tribe only one old woman survived who was able to give him the words of its speech. These he published in his book, *Para e Amazonas* (three parts, 8vo, Rio Janeiro, 1874–5), which is scarce outside of Brazil, and from which Dr. A. Ernst, of Caracas, obligingly copied for me the vocabulary which I subjoin.

The name of the tribe is taken from the Tupi language or Lingoa Geral of Brazil, and in its proper form *Boa-n-uara* means "snake-men" or "serpent-people." Other *boanari* or snake-men are mentioned, one band on the river Uaupes (Von Martius) and another on the river Içanna (Natterer). It was a term probably derived from the totemic sign, or perhaps from some accidental or fancied peculiarity, and has no ethnic significance.

Even a slight examination proves the Bonari a well-marked Carib dialect, and as such it is correctly assigned and located on Karl von den Steinen's linguistic map inserted in his work, *Durch Central Brasilien*. The only word, however, which he gives from their dialect, *keri*, moon, is not quite correct, according to this vocabulary.

ENGLISH-BONARI VOCABULARY.

Air, *cabu*.
Arrow, *purena'*.
Black, *tapaiuna*.
Bow, *urapa'*.
Brother, *mimien*.
Cold, *tecominhwa'*.
Dance, *timiara*.
Ear, *panare'*.
Earth, *nono*.
Eye, *nuruba'*.
Fire, *uatu*.
Fish, *uutu*.
Girl, *meacaba'*.
God, *tupan*.
Grandfather, *tamunbā*.
Head, *ïrïopo'*.
Heat, *atupeua'*.
Heaven, *maïca-paa*.
House, *abeno'*.
Husband, *unhô*.
Infant, *pitianhea*.
Light, *ataquice*.
Man, *uquere'*.
Moon, *quecê*.
Old, *tapoucu'*.
Old woman, *nafoucu'*.
Rain, *cunoba*.
River, *tuna'* (see *Water*).
Son, child, *meco'*.
String, *ubudiana*.
Sun, *usïu'*.
Thunder, *ḏarara'*.
Tooth, *jorê*.
Uncle, *uemi*.
Water, *tuna*.
White, *tiada'*.
Wife, *upuiten*.
Wind, *ïriane'*.
Woman, *uauri*.

The influence of the neighboring Tupi tribes is seen in such words as *tupan*, God; *tamunhā*, grandfather; *urapa'*, arrow (*urapa'ra*, Tupi); *tiada*, white (*ti*, Tupi); *tapaiuna*, black (*tapanhuna*, Tupi), and a few others more faintly. These are loan-words which do not affect the mass of the language.

VII.

THE HONGOTE LANGUAGE AND THE PATAGONIAN DIALECTS.

Among the manuscripts in the British Museum there is one in Spanish (Add. MSS., No. 17,631), which was obtained in 1848 from the Venezuelan explorer, Michelena y Rojas (author of the *Exploracion del America del Sur*, published in 1867). It contains

several anonymous accounts, by different hands, of a voyage (or voyages) to the east coast of Patagonia, "desde Cabo Blanco hasta las Virgines," one of which is dated December, 1789. Neither the name of the ship nor that of the commander appears.

Among the material are two vocabularies of the Tsoneca or Tehuelhet dialect, comprising about sixty words and ten numerals. These correspond closely with the various other lists of terms collected by travelers. At the close of the MS., however, there is a short vocabulary of an entirely different linguistic stock, without name of collector, date or place, unless the last words, "á la Soleta," refer to some locality. Elsewhere the same numerals are given, and a few words, evidently from some dialect more closely akin to the Tsoneca, and the name *Hongote* is applied to the tongue. This may be a corruption of "Choonke," the name which Ramon Lista and other Spanish writers apply to the Tsoneca (Hongote = Chongote = Choonke = Tsōnĕca).

The list which I copy below, however, does not seem closely allied to the Tehuelhet nor to any other tongue with which I have compared it.

The MS. is generally legible, though to a few words I have placed an interrogation mark, indicating that the handwriting was uncertain. The sheet contains the following:

DESCRIPCION DEL INDIO.

Caveza,	*seyocup.*
Frente,	*eyssen.*
Ojos,	*can.*
Orejas,	*coana* (qy. *coaua*).
Narizes,	*bacsen.*
Cejas,	*suman.*
Boca,	*zuzin.*
Dientes,	*idis.*
Pescuezo,	*saislan.*
Brazos,	*cheslan.*
Manos,	*cupa'ches.*
Dedos,	*gadyocoye.*
Barriga,	*coaa'.*
Muslos,	*cava'.*
Pierna,	*euzin.*
Pie,	*paxasen.*
A las conchas,	*chavin* (?).
Cuchillos,	*chavi.*

1,	*pa.*
2,	*sa.*
3,	*chalas.*
4,	*bok.*
5,	*cicchs.*
6,	*tesan.*
7,	*zohs.*
8,	*tachs.*
9,	*teus* (?).
10,	*o'pen.*

No le he podido entender mas.

Canoa,	*tasabay.*
Canalete,	*asaup.*
Toda clase de botones,	*coyocuy.*
Abalorios,	*amts* (?).

A la Soleta.

The above list I translate and arrange in alphabetical order as follows:

Arms, *cheslan.*	Hands, *cupa'ches.*
Beads, *jamts* (?).	Head, *seyocup.*
Belly, *coya'.*	Knives, *chavi.*
Buttons, *coyocuy.*	Leg, *euxin.*
Canoe, *tasabay.*	Mouth, *zuzin.*
Ears, *coana* (or *coaua*).	Neck, *saislan.*
Eyebrows, *suman.*	Nose, *bacsen.*
Eyes, *can.*	Paddle, *asaup.*
Fingers, *gaayocoye.*	Teeth, *idis.*
Foot, *paxasen.*	Thighs, *cavæ'.*
Forehead, *eyssen.*	

The other vocabulary, although it presents the same numerals, differs widely in some of the words. It gives:

Fire, *kanikerk.*	Eyes, *kavak.*
Water, *cuk-hin.*	Ears, *kakuk.*
Sun, *kekar.*	Mouth, *kakhe.*
Woman, *becok.*	Tongue, *kakshlūt.*

These are more closely akin to other Patagonian dialects than the words of the former vocabulary.

It must be acknowledged, however, that we are but poorly supplied with information about the tongues of Patagonia and Tierra del Fuego. In the latter country we have, indeed, sufficient material in the Yahgan, thanks to Brydges, Adam and others; but in

the Onas tongue there is practically nothing and but little of the Alikuluf.

It is still uncertain whether the last mentioned is a branch of the Yakana-cunny, and whether these latter in turn differ from the true Patagonian or Tehuelhet.*

D'Orbigny insists that the Puelches, who have for a century and a half occupied the plains between the Rio Negro and the Rio Colorado (39° to 41° lat. South), are radically different in language both from their Aucanian neighbors to the north and the Patagonian tribes to the south.† For this reason they are called by the Araucanians *Quimnolu-che*, "People who cannot understand."‡ D'Orbigny's short comparative vocabulary of the "Patagon" and "Puelche" certainly reveals a wide difference, but a comparison of the few words of "southern Puelche" collected by Hale discloses unmistakable identities between the two idioms, as:

	S. Puelche.	Tehuel-het.
Star,	*sχalela*,	*tsōkalela*.
Tree,	*apa*,	*opuk*.
Bone,	*ohatsk*,	*ohĕt*.

Mr. Hale collected his vocabularies at Carmen, on the Rio Negro; and the influence of the northern tribes is distinctly visible in them. Especially the Guachi would seem to have percolated into them. The possessive pronoun of the first person singular, *ia* or *ya*, "my," is seen in both Hale's vocabularies and also in D'Orbigny's Puelche. It is common to the Tsoneca or Tehuelhet and the Guachi.

	Guachi.	Teh. or Puelche.
Nose,	*ia-note*,	*ia-nots*.
Water,	*euak*,	*yagup*.
Mouth *or* lips,	*ia-pé*,	*ia-pelk*.
Teeth,	*ia-va*,	*ia-hai*
Mountain,	*tegec-loan*,	*atecq*, *yuĭlhuana*.

The Poyas or Pey-yus are stated in the *Informe* of General Pietas, above quoted, to have dwelt (in 1729) from the river Lauquen-leufu one hundred leagues southward and quite to the Atlantic. Twenty-five years ago Guinnard found the "Poyu-che," as he calls them, wandering along both banks of the Rio Negro from Pacheco Island

* The writers of the *Mission Scientifique au Cap Horn* identify the Onas with the Yakana-cunny, and assert that they speak a closely related dialect of Patagonian.

† *L'Homme Amèricain*, Tome ii, p. 71.

‡ *Informe* of Don Geronimo Pietas, 1729, quoted by Dr. Darapsky in the *Bull. del Instituto Geographico Argentino*, Tomo x, p. 278.

to the Cordilleras.* The words he gives from their tongue—if they can be depended upon—prove it to be an Araucanian dialect.

Of the Chonos, who were a maritime people on the west coast, we have no linguistic material; nor can we define the relationship of the Calen and Taijatef, who resided on the shore south of 48° and spoke one tongue.

In the following table I present a comparison of a limited number of common words in Patagonian vocabularies, beginning with the earliest—that collected by Magellan on his first visit to the straits that bear his name, in 1520. It is interesting to note how little the language has changed in the nearly four centuries which have passed since that period. The list is found in Pigafetta's narration.

Dialect.	Author.	Man.	Woman.	Sun.	Moon.
1. Patagonian,	Pigafetta,			*calezchem,*	
2. "	MS. Br. Mus. I.	*nuken,*	*ache,*	*kora,*	*amania,*
3. "	MS. Br. Mus. II,	*nuken,*	*zunum,*	*kokaua,*	*amania,*
4. "	Martius,	*nuken,*	*zunum,*	*shuim,*	*amania,*
5. "	D'Orbigny,	*nuca,*	*nacuna,*	*chuina,*	*chuina,*
6. Tsoneca,	Hale,	*kina,*	*iamo-kanika,*	*apiuχk,*	
7. Choonke or Tehuelche, or	Musters,	*ahonican,*	*karken,*	*gengenko,*	*showan.*
8. Tehuelhet,	Lista,			*kenguenkin,*	*shequenon,*
9. Puelche,	Hale,	*kine,*	*iamo-kanok,*	*tçiaχatoka,*	*apiχok,*
10. "	D'Orbigny,	*chia,*	*iam-kat,*	*apiucuc,*	*pioo,*
11. Hongote,	MS. Br. Mus I,				
12. "	MS. Br. Mus. II,		*becok,*	*kekar,*	
13. Tekennika (or Yahgan),	Brydges,	*won,*	*kepa,*	*lum,*	*konnuka,*
14. Alikuluf,		*ackhuish.*	*ackhanash.*	*lum.*	*cunnequa.*

Dialect.	Author.	Fire.	Water.	Head.	Eye.	Ear.
1. Patagonian,	Pigafetta,	*gialeme,*	*holi,*	*her,*	*oter,*	*sanē,*
2. "	MS. Br. Mus. I,		*jarra,*	*guil,*	*gosel,*	*jenē,*
3. "	MS. Br. Mus. II,	*hamonaka,*	*karra,*	*guiul,*	*gotel,*	*shenē,*
4. "	Martius,	*hamonaka,*	*karra,*	*guil,*	*gottel,*	*shenē,*
5. "	D'Orbigny,	*maja,*	*ara,*	*dil.*	*guter,*	*jenē,*
6. Tsoneca,	Hale,	*hauakok,*	*iagup,*	*iagoha,*	*iatelk,*	
7. Choonke or Tehuelche, or	Musters,	*yaik,*	*lēy,*	*kittar,*	*ōil,*	
8. Tehuelhet,	Lista,	*yeike,*	*leke,*		*otel,*	*shaa,*
9. Puelche,	Hale,	*autiχok,*	*iagop,*	*ia'oc,*	*iatetcke,*	*iatsosk.*
10. "	D'Orbigny,	*aguacake,*	*iagup,*	*iacua,*	*iatitco,*	*iaxyeake,*
11. Hongote,	MS. Br. Mus. I,			*seyocup,*	*can,*	*coana,*
12. "	MS. Br. Mus. II,	*kaukok,*	*kukkēn,*		*kavak,*	*kakuk,*
13. Tekennika (or Yahgan),	Brydges,	*pushaky,*	*shamea,*	*lukabe,*	*della,*	*ufkhea,*
14. Alikuluf.		*tētal.*	*chanash.*	*of'chocka.*	*telkh.*	*teldil.*

*A. Guinnard, *Three Years among the Patagonians*, p. 49 *et al.* (Eng. trans., London, 1871). The prayer he inserts in some dialect not clearly stated on p. 163 is almost pure Araucanian, as are the numerals on p. 261. It is doubtful if he was ever among the true Patagonians (the Tehuelhet).

Dialect.	Author.	Mouth.	Nose.	Tongue.	Tooth.
1. Patagonian,	Pigafetta,	*chian,*	*or,*	*scial,*	*for,*
2. "	MS. Br. Mus. I,			*deol,*	*jor, kor,*
3. "	MS. Br. Mus. II,		*ó,*	*del,*	*kurr,*
4. "	Martius,		*oo,*	*dil,*	*curr,*
5. "	D'Orbigny,	*thum,*	*ho,*		*jor,*
6. Tsoneca,	Hale,	*iapulk,*	*ianols,*		*iaχuia,*
7. Choonke or Tehuelche, or	Musters,		*tchal,*	*tal,*	*oër,*
8. Tehuelhet,	Lista,	*shahan,*	*or,*		*orre,*
9. Puelche,	Hale,	*iapolk,*	*ianit,*	*iaveonōk,*	*ia hai,*
10. "	D'Orbigny,				*idis,*
11. Hongote,	MS. Br. Mus. I,	*zuzin,*	*bacsen,*		
12. "	MS. Br. Mus. II,	*kakhe,*		*kakshlut,*	
13. Tekennika (or Yahgan),	Brydges,	*yeak,*	*cushush,*	*lān,*	*tuʻun,*
14. Alikuluf.		*uffeare.*	*nohl.*	*luckin.*	*cauwash.*

Dialect.	Author.	Hand.	Foot.	House.	One.
1. Patagonian,	Pigafetta,	*chéné* (*cori,* fingers),			
2. "	MS. Br. Mus. I,	*jan,*	*kel,*	*cocha,*	*jauken,*
3. "	MS. Br. Mus. II,	*ore,*	*kel,*	*cocha,*	*cheuken,*
4. "	Martius,	*ore, jan,*	*keal,*	*cocha,*	*chenquen,*
5. "	D'Orbigny,	*chémé,*	*ti,*		
6. Tsoneca,	Hale,				*tçie,*
7. Choonke or Tehuelche, or	Musters,	*tsicc'r,*	*shankence,*	*kou,*	*chuche,*
8. Tehuelhet,	Lista,		*ali,*		*choche,*
9. Puelche,	Hale,	*ia skʻvp,*	*iapgit,*	*ahoike,*	*tçi,*
10. "	D'Orbigny,	*ia paye,*			
11. Hongote,	MS. Br. Mus. I,	*cupaches,*	*pasasen,*		*pa,*
12. "	MS. Br. Mus. II,				*pa,*
13. Tekennika (or Yahgan),	Brydges,	*jōsch,*	*cōcca,*	*ukkral,*	*ocoale,*
14. Alikuluf.		*yuccaba.*	*cullículcul,*	*hūt.*	*tawquidow.*

Dialect.	Author.	Two.	Three.	Four.	Five.
1. Patagonian,	Pigafetta,				
2. "	MS. Br. Mus. I,		*kear,*	*kekague,*	*kaszen,*
3. "	MS. Br. Mus. II,	*kcukay,*	*keash,*	*kekagui,*	*keitzun,*
4. "	Martius,	*zcukay,*	*keash,*	*kekaguy,*	*kegtzun,*
5. "	D'Orbigny,				
6. Tsoneca,	Hale,	*pŏetçi,*	*gotsk,*	*mala,*	*tanka,*
7. Choonke or Tehuelche, or	Musters,	*houke,*	*aäis,*	*carge,*	*ktsin,*
8. Tehuelhet,	Lista,	*jauke,*	*kaash,*	*kague,*	*tzen.*
9. Puelche,	Hale,	*pe tçi,*	*gŏt,*	*mala,*	*tanke,*
10. "	D'Orbigny,				
11. Hongote,	MS. Br. Mus. I,	*sa,*	*chalas,*	*bok,*	*ciechs,*
12. "	MS. Br. Mus. II,	*sa,*	*chalas,*	*bok,*	*ciech,*
13. Tekennika (or Yahgan),	Brydges,	*combabe,*	*mutta,*	*carga,*	*cup'asya.*
14. Alikuluf.		*telkeow.*	*cup'eb.*	*inadaba.*	

Notes on the Vocabulary.

Man.—The root in all the allied Tsoneca dialects is *ken, kin* or *kan,* which is the generic term for the species *homo.* It is seen

with a feminine prefix in *iamo-kan-ok, kārken, ackhanash* (= *wa-kan-ash*). The English form of this root becomes *cunny*, found as a suffix to various tribal names.

Woman.—*Zunum* = woman, as *zunum nakon*, ugly woman; *zunum kekalun*, girl, young woman; *iama* or *yama* means properly "mother;" *ache* or *ysher* (Musters) is a woman of the same gens, the masculine form of which is *chen*, brother; *karken* is a married woman.

Sun and Moon.—The two prevailing roots are *kar* and *shuin*. They both appear in Pigafetta's *calexchem* (= *kare-shuin*). The vocabulary No. 2 translates *kora* as "sun, heaven, God." The generic term for both orbs is *shuin* (*chuina*), which seems allied to the Araucanian *cuyen* of the same meaning. The Hongote *ke-kar* shows the radical *kar*. Another radical for both orbs is the guttural sound variously represented by *kok, cuc, χok, keng, geng, sheg*. According to Brydges the Yahgans have two different words for sun, *lum* and *usteca*, and two for moon, *annuca* and *hunian*.

Fire.—The radical sound appears to be *'auaχ*, spelled variously *yaik, hauak, kauik*, etc. The first syllable is visible in *maja* = *ma-yaχ*.

Water.—The term *jarra* or *karra* means "drinking water," from *jara*, to drink; *iagop* is rain water (*ciagop*, rain, Hale); the *léy* and *lehe* of Musters and Lista appear to be an abbreviation of the *ho-li'* of Pigafetta.

Head.—Pigafetta's *her* = *hel*, which is a variant of *guil, dil*, etc. Another radical for the idea is a guttural, *'χa*, which is at the base of *ia'oe*, the Hongote *se-yocup*, Yahgan *luka-be*, etc. (comp. Araucanian *lonco*, head).

Eye.—All the words are clearly related except the Hongote.

Ear.—The term given by Pigafetta, *sané*, is repeated with slight variation in the various dialects including the Hongote, except the Puelche, where Hale and D'Orbigny give a different word. The verb *choinqué*, to hear, seems related to *shené*, ear.

Mouth.—Wide discrepancies appear in the terms for this organ. The words *chian, shahan* and *ihum* are probably forms of *shum*, which is the right word for mouth, while *ia pelk*, according to Hale, means "my lips."

Nose.—The general root is a modification of *ō*, Lista's *or* = *ob*, which reappears in *tochal, nōhl*, etc.

Tongue.—Pigafetta's *ścial* reappears in Muster's *tal*, etc.

Tooth.—The prevailing radical *or* may be related to Araucanian *or*, bone.

Hand.—Two conceptions are conveyed by the words presented, *ché'mé*, *ché'né*, *jan*, *fan*, all forms of the same = upper extremity, arm and hand; while *or*, *cori*, *tsíc-c'r*, *ya-s'k'cup* all refer to the fingers.

Foot.—The general root *kel* probably reappears in *'alj*, and even in *shan-kence* (= *chen-kels*, lower extremity), *cutli-kulkul*, etc.

House.—The root is generally *ko'a*.

Numerals.—These display considerable diversity. Several are merely borrowed from the Araucanian, in which we have: 1, *quiñe;* 2, *epu;* 3, *cula;* 4, *meli;* 5, *kechu*. From *kechu*, for instance, comes Hongote *ciech*, Tel. *keitzun*, *tzen*, etc. Hong. *chalas* probably = Tel. *ka-ash;* Hong. *sa* = Tel. *tçí*, etc.

The general conclusion to which these comparisons lead is that the Patagonian dialects are probably more closely related than has hitherto been assumed.

VIII.

THE DIALECTS AND AFFINITIES OF THE KECHUA LANGUAGE.

At the time of the discovery, and probably long before that date, the Kechua language was spoken along and near the Pacific coast from 3° North to 35° South latitude, that is from the Rio Ancasmayu in Ecuador to the Rio Maule in Chili.

Of course, in this long extent of nearly twenty-five hundred miles of mountains and deserts, there was considerable variety in its dialects; but, so far as I can learn, much less than might be expected at first sight. The Abbé Camaño, a learned Jesuit who traveled extensively in Peru about the middle of the last century, and whose *Elementi della Lingua Quichua* has never seen the light in print, classified the tongue under five dialects as follows:

1. The Chinchasuyo, spoken in the diocese of Lima.
2. The Lamaño, spoken about Lamas, in the diocese of Truxillo.
3. The Quiteño, current in and around the city of Quito.
4. The Calchaqui or Tucumaño or Catamareño, which prevailed west of the Cordillera in the province of Tucuman.
5. The Cuzcuaño, in and around Cuzco.

Of these the last mentioned is that which is considered the

classical, and was adopted by the missionaries as representing the language in its purest and most ancient form. In it the drama of *Ollanta* was composed, which is justly regarded as one of the finest productions of American aboriginal literature.

The identification of the Calchaqui dialect of Tucuman with a patois of the Kechua would settle a vexed question in American ethnography and archæology. The language and the nation of the Calchaquis have long since disappeared; but their material relics, in the shape of well-constructed walls of dressed stones, tombs of the same material, ornaments and images in copper and gold, and handsomely decorated jars of earthenware, still remain in sufficient abundance to testify to a condition of culture among them rivaling that of the Kechuas of the western slope of the Cordilleras.*

The learned traveler, Von Tschudi, imagined that their tongue was the modern Atacameño, and that these sparse inhabitants of the desert were descendants of refugee Calchaquis.† But there is no actual evidence to this effect.

Florentino Ameghino, who has done so much for our knowledge of the Argentine Republic, claims the Calchaqui as a dialect of the Aymara tongue of Bolivia;‡ and the two latest writers on the subject, S. A. Lafone Quevedo and Dr. H. von Ihering, are equally at issue in their opinions. The latter insists that the Calchaquis spoke an idiom wholly different from either Kechua or Aymara;§ while the former argues that this extinct tongue was "not exactly Kechuan, but not altogether distinct" from it, and was a mongrel dialect made up of Kechuan, Abiponian and Guaranian elements.‖

When we turn to the old authorities the point is by no means cleared up. The first and best who states anything definite is the Jesuit missionary, Alonso de Bárzana (sometimes written Barcena), whose letter from "Asuncion del Paraguay," dated September 8, 1594, gives some pertinent particulars. He writes: "The most widely extended languages (in Tucuman) are the Caca, the Tonocote and the Sanavirona. The Caca is spoken by the Diaguitas and throughout the valley of Calchaqui, and that of Catamarca, and in most of the district of Nueva Rioja. Nearly all the towns

* See authorities quoted in my work, *The American Race*, pp. 319 *seq.*

† *Reisen in Süd-Amerika*, Vol. v, p. 81; *Organismus der Khetsua-Sprache*, p. 71.

‡ Ameghino, quoted by Ihering.

§ In *Das Ausland*, 1891, p. 944.

‖ "Notes in the Calchaqui Region," in the *American Anthropologist*, October, 1891, p. 358.

about Santiago use it, as well as the natives along the Rio de Estero, and many more who live in the mountains. I have prepared a grammar and vocabulary of this language."*

These statements assign a distribution of the language over an area about 450 miles from east to west, and 300 miles from north to south. It is highly unlikely that so widespread a tongue should utterly disappear while so many of the descendants of those who spoke it still survive. Yet the native population of Tucuman today speak only a corrupt Kechua dialect, when not Spanish. In fact, the name applied to the tongue by Bárzana, *kaka*, is the Kechua word for mountain, and signifies in this connection the dialect of the mountaineers.

The grammar and vocabulary he prepared are lost, and we have no monuments of the language remaining, except the geographical and other names mentioned in the early writers or preserved on old maps. In examining these one is at once struck with the numerous names of villages ending in *-gasta*. These are found from the Rio Salado to the Cordillera, and from about 26° 30′ to 31° 30′ South latitude; in other words, in just about the area assigned by Bárzana to the Caca tongue.

I quote some of them:

Ambargasta,
Amingasta,
Auguagasta,
Cahgasta,
Calingasta,
Chiquiligasta,
Guanagasta,
Machigasta,
Paquilagasta,
Tinogasta,
Tuquiligasta.

I do not think there can be any doubt but that this *gasta* is a corrupted form of the Kechua *llacta*, town or village. In pure Kechua there is no *g* sound, and the *c* is a guttural (German *ch*); so that a rough equivalent in the Spanish alphabet would be close to *gasta*. Moreover, many of the syllables preceding the termination are evidently Kechua, as:

Cahgasta = *caja llacta*, cold town; an appropriate name, as it lies high up the Cordillera on the Rio de Limari.
Auguagasta = *aucca llacta*, enemies' town; occupied by hostile people.
Calingasta = *ccalí llacta*, healthy town; probably from its salubrious site.

* Bárzana's letter is printed in the *Relaciones Geograficas de Indias, Peru*, Tomo ii (Madrid, 1885).

Machigasta = *macchiy llacta*, washing town, place where large solid things are washed; quite suitable to the village of the name on the eastern end of Lake Andalgala.

The Kechua origin of these names is plain. But if the Caca or Catamareño, as it is sometimes called, was merely a dialect of the Kechua, why did Bárzana speak of it as a separate tongue? Possibly because the differences in sound were so great as to render it unintelligible to a person familiar only with the dialect of Cuzco.

For the present the evidence seems sufficient to consider the Calchaquis a more or less mixed branch of the Kechua family, and the supposition formerly advanced by myself and others that they constituted an independent stock seems unwarranted.

The Quiteño dialect was held by Von Tschudi to present features of higher antiquity than that of Cuzco. So far as I know, there are few published specimens of it.*

The Chinchasuyu or Chinchaya dialect, also one of the northern branches of the tongue, has been sufficiently analyzed by Von Tschudi in his work on the language, his materials being drawn from the Appendix to the second and third editions of Diego de Torres Rubio's *Arte de la lengua Quechua*, and from the manuscripts of the German engineer, Hermann Göhring.† He finds the pronunciation softer. Certain differences in the verbs appear, in part, to be neologisms. And there is a rather large number of words which are wholly diverse in the two dialects.

The Lamaño is said by Von Tschudi to be closely allied to the Quiteño, but he acknowledges that he was not personally familiar with it.

Whether the Incas, that is, the gens from whom the war and peace chiefs were selected, had a language or dialect peculiar to themselves, as asserted by Garcilasso de la Vega—and by nobody else—has been again brought up for discussion lately by Dr. E. W. Middendorf. He maintains that they had, and that this secret language was the Aymara.‡ This he does in the face of the fact that every one of the eleven words which Garcilasso quotes from this mysterious tongue turns out either to be pure Kechua or from a

* An *Arte*, printed at Lima in 1753, of this dialect, is mentioned by Ludewig, *Lit. of Amer. Aborig. Langs.*, p. 162.

† *Organismus der Ketchua Sprache*, Einleitung, p. 65.

‡ See the Introduction to his work, *Das Runa Simi oder der Keshua-Sprache* (Leipzig, 1890).

Kechua radical.* Dr. Middendorf holds his opinion not so much on the evidence, as to support his favorite theory that the Kechua civilization was derived from the Aymaras and that the Inca gens was of Aymara descent. Unfortunately, he has not acquainted himself with the real constitution of the Kechua social system. It has been ably and satisfactorily analyzed by Dr. Gustav Brühl † and later by Heinrich Cunow.‡

The precise relationship of the Aymara language to the Kechua has received considerable further elucidation through Dr. Middendorf's recent studies. He supplies a list of about five hundred and seventy words, which have approximately the same form and sense in the two tongues, and a second list of about one hundred words which are alike in form but with more or less variation in sense. There is also a strong phonetic likeness between the tongues, and their grammatical characteristics approach each other. His conclusion is that "Aymara and Kechua are sister languages, but are like children of mixed marriages; for while they agree in their essential nature (in ihrem Wesen) quite to the most trivial peculiarities, yet in external grammatical form, as well as in the larger part of their vocabulary, they are wholly asunder." §

This is substantially the conclusion reached by that master of linguistic science, Prof. H. Steinthal, who has ably explained the identities and diversities of these two tongues on principles of the general philosophy of language.‖

It is probable that further light would be thrown on this question, so interesting for the information its settlement would yield on the origin of Peruvian civilization and the archæology of the region around Lake Titicaca, were the comparison instituted between the oldest, and therefore purest, forms of the two tongues; and it is partly to call attention to some rare or unpublished materials suitable for this purpose that I have introduced the subject.

* Von Tschudi, *Organismus der Khetsua-Sprache*, Einleitung, s. 65. Wilhelm von Humboldt was the first to identify the words adduced by Garcilasso as members of the Kechua.

† Gustav Brühl, *Die Culturvölker Alt-Amerikas* (Cincinnati, 1887).

‡ "Das peruanische Verwandtschaftssystem und die Geschlechtsverbände der Inka," in *Das Ausland*, 1891. As to the "secret language," Cunow says, after discussing what words of it we find in Garcilasso—"Man sieht, von einer Geheimsprache kann keine Rede sein."

§ See Dr. E. W. Middendorf, *Die Aimará-Sprache*, s. 285, *seq.* (Leipzig, 1891), and *Das Runa Simi oder der Keshua-Sprache*, s. 25 (Leipzig, 1890).

‖ "Das Verhältniss zwischen dem Ketschua und Aimará," in the *Compte Rendu* of the Congrés des Américanistes, 7ème Session (1888), p. 465.

Assuming with most Kechuists that the trend of migration was from north to south, we should look towards the north for the oldest forms of the tongue. This, as I have said, Von Tschudi did; but both he and Dr. Middendorf state that they had not seen the work on the Quiteño dialect printed at Lima in 1753, nor apparently any MS. on the structure of the northernmost branches of the tongue.

A vocabulary is mentioned by Von Tschudi, dated in 1814, which gives words of the idiom as spoken in the dioceses of Maynas and Ucayali.

This could be supplemented by a later MS. in my library, containing a *Diccionario castellano-inga* (*y inga-castellano*) *segun se habla en las montañas limitrofes del Ucayali* and a *Gramatica del idioma Inga acomodado al modo de hablar de los manoitas y Maynas*. It is dated 1868, and the author is given as Fr. Mariano Castellanzuelo; but it appears, in part at least, to be founded on some earlier work.

A comparison of this MS. with the grammars of Von Tschudi and Middendorf shows that the dialect of Maynas, the most eastern of all the Kechua dialects, is more closely akin to the Cuzceño than to the Quiteño, both in vocabulary and structure. It does not present the terminal *nga* to the verbal stem, common in the latter. In vocabulary it is nearer the classical Kechua than to the Chinchaya; for example:

	Maynas.	Kechua of Cuzco.	Chinchaya.
Town,	*llacta,*	*llacta,*	*marca.*
Head,	*uma,*	*uma,*	*peka.*
Water,	*yacu,*	*unu,*	*yacu.*
Small,	*uchuccla,*	*huchuccla,*	*ikchiccla.*
Cold,	*chire,*	*chiri,*	*cahcha.*

For the Aymara, the comparison should be made with its purest form. This was confessedly the Pacasa dialect and not the Lupaca, in which the *Arte* and *Diccionario* of Bertonio were composed. At present, although the distinction between the dialects has been in a measure erased by the facilities of modern intercourse, there remain extensive variations both in grammar and vocabulary.* The excellent work of Dr. Middendorf is founded on what purports to be the Pacasa; and in the Brown Library, at Providence, there is a modern folio MS. by D. B. de Merian, entitled *Historia D. N.*

*Dr. E. W. Middendorf, *Die Aymará-Sprache,* Einleitung (Leipzig, 1891).

J. C. in Linguâ Pacasâ. It contains the original and an interlinear translation in Latin. I quote the following passage as an example:

TEXT IN THE PACASA DIALECT OF THE AYMARA LANGUAGE.

Ancha hacha llaquisiñapana kerisiñapa vila humppiñapsa
Summæ afflictionis suæ agone suo, sanguineo sudore suoque finito
tacutatha collna Jesusa cinti carcta uraquetha
divinus Jesus valdé fatigatus de terra surgens,
sartussina yatichatanaceparu cutinira.
ad discipulos suos rediit. Verum eos valdé dormientes
Maasca acanaca conti iquisquiri hacjatassina parajtayana
deprehendens, eos excitavit, dicens: "Surgite! Jam enim venit
sassina sartupjama nivpilla puri aljirihaja
venditor meus: quomodo vos dormitis? non videtis
lamisaraqui humana cuja iquisipjiquita hanati
quomodo inimicus meus non dormit, sed Judæorum in manus
ulljapjta, camisa arcahaja hanihua iquiti,
suas ad tradendum me jam adest?" Verum, divine Jesus,
maasca Judiona cana amparanaceparu catuyaña hattaqui
non solum de discipulis tuis conquerere, de hujus urbis incolis
niahua piori? Maasca collana Jesusay haniqui
etiam conquerere, qui in omnibus et singulis animas
yatichatanamatha quejasirati aca marca haquenacatha.
suas salvandi rebus semper dormitant, semper otiosi sunt.

(From the *Historia D. N. J. C. in Linguâ Pacasâ, diocesis urbis de la Paz. Descripsit D. B. de Merian.* MS. folio.)

IX.

AFFINITIES OF SOUTH AND NORTH AMERICAN LANGUAGES.

The first scientific attempt to show a connection between South and North American languages was that read by Dr. Max Uhle before the Congrés des Américanistes at Berlin in 1888, and published in the *Compte Rendu* of that association. It was confined to demonstrating a relationship between the Chibcha dialects of northwestern South America to the Costa Rican dialects, which have been so fruitfully studied by Gabb and Thiel.*

* I have summarized the evidence in *The American Race*, pp. 184–186. I do not overlook the Rev. William Herzog's article in the *Archiv für Anthrop.*, 1884, entitled, "Ueber die Verwandtschaftsbeziehungen der costaricensischen Indianer-Sprachen mit denen von Central- und Süd-Amerika;" but it does not take up the subject in a scientific manner, and hence its results are unsatisfying.

Still more recently an effort has been made by Dr. A. Ernst, of Caracas, to establish a linguistic connection between the dialects of the Timote stock, who occupy the Cordillera in the district of Mérida (8° N. lat.), and the Costa Rican dialects, thus bringing the Timotes into the Chibcha stock, as he expressly claims. He goes yet further and seeks to discover verbal identities between the Timote and the Guatuso, spoken in Nicaragua on the Rio Frio. The latter is not supposed to be related to the Costa Rican dialects, which makes Dr. Ernst's theory the more important could it be substantiated. He has published a list of forty-five words in an article in the *Boletin del Ministerio de Obras Públicas* for April 8, 1891 (Caracas, Venezuela), on which he bases his claim. I translate and arrange these words, and shall examine the alleged analogies.

SUPPOSED AFFINITIES BETWEEN TIMOTE, COSTA RICAN AND GUATUSO WORDS.

	TIMOTE STOCK.	COSTA RICAN STOCK.	GUATUSO.
Man,	*caac,*	*caga, caca* (father).	
Woman,	*cursum,*	*ra cur,*	*curiza* (female).
Wife,	*carigura,*		*curijuri* (woman).
Mother,	*shugüe,*		*shu.*
Man, white,	*ticep,*	*suát,*	*otshapa* (señor).
Woman, white,	*ticiura,*	*soóra.*	
Child,	*timúa,*	*istamura* (little).	
Boy,	*sari,*	*hara, tshaasoroj,*	*araptshaura.*
Brother,	*cushis,*	*ayi, tshi.*	
Head,	*kitsham,*	*kotshen* (a point).	
Mouth,	*macabó,*		*macokica.*
Tongue,	*shikivú,*	*kerkuo.*	
Foot,	*cujú,*	*bukurú.*	
Fire,	*shirup,*	*yuc, iyuc, tshicra.*	
Water,	*shimpue,*	*diwua* (a torrent).	
Stone,	*tituup,*	*i-úhu-wah,*	*capi* (hard).
Wood,	*tisep,*	*dshi-shiba.*	
Salt,	*shapi,*	*tsheba* (pepper).	
Meat,	*shoroc,*	*susturic* (deer).	
Flesh,			
Skin,	*mishu,*		*maiza.*
Animal,	*ticagüai,*	*oguá.*	
Dog,	*tisirki,*	*shiti.*	
Snake,	*sui,*	*shuah.*	
Flea,	*iki,*	*shiike.*	

	Timote Stock.	Costa Rican Stock.	Guatuso.
Scorpion,	*ikiyut,*	*ikŭh.*	
Hawk,	*kuĕ,*		*zuĕ.*
Egg,	*shicapo,*	*cup, icup.*	
Pepper,	*sicas,*	*shiboh, tsheba.*	
Maize,	*shipyac,*	*cupac* (cornfield).	
Bread,	*suridipa,*	*ip* (maize).	
Town,	*musipuc,*	*coc* (place), *susi* (to dwell), *nicona puca* (to live).	
Night,	*kisi,*	*shki.*	
Thief,	*shisnugui,*	*nruoĕh.*	
Morning,	*sik,*	*seĕk.*	
When,	*pena,*		*ping.*
Sweet,	*shiboh,*	*búuk.*	
To go,	*guateque,*	*ta toeh* (I go).	
It rains,	*oki moi,*	*tshoki.*	
One,	*cari,*	*krará.*	
Two,	*ca-bó,*	*burúk.*	

On looking over this list it is obvious that the Guatuso affinities are too slight to justify the assumption of a relationship. The syllable *cur* in the words for woman, and *shu* for mother, are the only elements that offer a real similarity, and this is too scanty a supply to work on.

In the Costa Rican analogies the sense is often too remote. It is scarcely fair to consider "father" and "man" as identical ideas; or "child" and "little;" "head" and "point;" "meat" and "deer;" "salt" and "pepper;" "maize" and "cornfield," etc. Selecting words so asunder in meaning and choosing, from several dialects on both sides, apparent analogies can always be found. Other words present, in fact, no resemblance, as *suát* to *ticep*, *divua* to *shimpue*, *i-uhu-wah* to *tituup*, etc. There remain a few actual similarities which may be linguistic identities; but these should probably be explained by the fact that the Timote tribes lived near those of Chibcha lineage, and doubtless borrowed from them a number of terms. Such loan words are found in the tongues of all nations who reside in close proximity for a few generations.

I conclude, therefore, that the Timote must still be regarded as an independent stock, and its connection with any in North America has not yet been demonstrated.

On crossing the mountain chain which separates Costa Rica

from Nicaragua, we enter a territory which was at the discovery occupied by nations whose traditions and linguistic affinities pointed to the higher latitudes of North America. Such was the Nahuatl tribe, who occupied the islands and southern shores of Lake Nicaragua, and the Mangues, who peopled the borders of Lake Managua.

The latter were closely related to the Chapanecs of Chiapas, speaking the same tongue with slight dialectic variations. One band of the Mangues, about four hundred in number, was found by the early explorers among the Guaymis, one of the Costa Rican tribes whose language has marked affinities to the Chibcha idioms of New Granada. The close relations thus established between the two stocks reappear in the Mazatec language, spoken in the district of Teutitlan del Camino, State of Oaxaca.

Availing myself of a MS. vocabulary of this language, furnished me by M. A. Pinart, I have shown that it is essentially a Chapanecan dialect, but with a strong infusion of Costa Rican, and especially Guaymi, elements, and presents the most northern example of the influence of South American upon North American languages.* The following examples will illustrate the similarity:

	Mazatec.	Costa Rican.
Sun,	*sui,*	*chui* or *sua.*
Moon,	*sa,*	*só, siè* (or *za*).
Ear,	*schical,*	*quhyca, schuke.*
Eye,	*schcu,*	*s'ócvo, ócua.*
Hair,	*coshé,*	*schá, quyhé.*
Man,	*chi,*	*he-chi-che.*
Woman,	*chu,*	*sue, güi.*
Rain,	*tzi,*	*siu.*
Sea,	*dachicu,*	*dechequ-un.*
Foot,	*tzoco,*	*tsuku.*
Head,	*tku,*	*θokua.*
Nose,	*nito,*	*nido-ñ.*

The Mazatecs were a people of considerable culture, celebrated for their religious fervor, and for the important temples and sanctuaries established in their country, prominent remains of which still exist.

* See a paper by me in the *Proceedings* of the American Philosophical Society, January, 1892, entitled "The Mazatec Language and its Affinities." (See Appendix.)

X.

ON THE DIALECTS OF THE BETOYAS AND TUCANOS.

The most recent writer on the Tucanos of the Rio Negro and Upper Amazon, Dr. Franz Pfaff, observes: "Ueber die Stammesverwandtschaft der Tucanos kann mit einiger Sicherheit nichts behauptet werden."* Von Martius believed them a horde of the Tapuya (Gēs, Botocudo) stock;† but their language betrays no such relationship except in a few, doubtless borrowed, words. They are equally far from the great Tupi, Arawack and Carib stocks. But I believe I can show by conclusive evidence that this hitherto unidentified people speak a language akin to that of the Betoyas and Tamas, whose home is located on the eastern slope of the Cordillera, between the head waters of the rivers Apure and Meta.

My further studies of the Betoya dialects have resulted in discovering for them a much wider extension than I assigned in *The American Race*. They can be traced through about ten degrees of latitude (from 3° South latitude northeastward to 7° North latitude) in a large number of tribes resident on the rivers Napo, Putumayo, Caqueta, Uaupes, Negro, Meta and Apure. The affinities of many of these tribes are asserted by the early missionaries, whose testimony on such points was based on a study of the languages. One of the most useful of these sources is the *Noticias Autenticas del Famoso Rio Marañon*, composed by an anonymous Jesuit missionary, and recently published for the first time under the competent editorship of Jimenez de la Espada by the Geographical Society of Madrid.

Another Jesuit, Father Padilla, in a letter to the Abbé Hervas, stated from personal knowledge that the *Siraras*, *Eles*, *Airicos* and *Situjas* all speak dialects of Betoya; while Gumilla names as other dialects the *Luculia*, *Jabua*, *Arauca* (probably for *Airica*), *Quilifay*, *Anabali*, *Lalaca* and *Atabaca*.

The town *Betoye* itself is situated on a small affluent of the Casanare, in 6° North latitude, at the foot of the mountain chain known as the "Paramo de Chisga," inhabited by a wild tribe of unknown affinities, the *Chitareros*.

The anonymous writer already referred to states that in 1730 the Jesuits had seven "reductions" among the Icaguates (Piojes) of

* *Verhandlungen der Berliner Gesell. für Anthrop.*, etc., 1890, s. 603.
† *Glossaria Linguarum Brasiliensium*, p. 283.

the Napo, and their missions extended north to the banks of the Putumayo, on which stream were the *Amaguages* and the *Ocoguages*. Below the latter, and occupying most of the district between the middle Putumayo on the north and the lower Napo and Amazon on the south, were a number of tribes collectively called *Zeonas* (*Seones*), comprising the *Cungies*, *Parianas*, *Cenceguages* and others. These spoke a tongue allied to that of the Icahuates (Piojes); while "the *Neguas*, *Seixos*, *Tamas*, *Acunejos* and *Atuaras* are all of one tongue." The editor, Jimenez de la Espada, speaking from personal knowledge gained on the spot, identifies the modern Piojes with the *Encabellados* of the Spanish writers and the *Icaguates* of the Jesuits.

It is greatly to be regretted that the ample material existing in manuscript for the study of the Zeona language has not been made accessible. Col. Joaquin Acosta had in his library a *Diccionario y Doctrina en lengua Zeona* of 416 pages and another MS. of 116 pages. He expected to present them to the public library of Bogota, but I have not been able to ascertain whether they are there.

From these materials I present the following list of tribes who should be classed in this linguistic family:

THE BETOYA LINGUISTIC STOCK.

Acanejos, a branch of the *Tamas*.
Aguaricos, a branch of the *Tamas*.
Airicos (Ayricos), adjoin *Betoyes* to the south.
Amaguages, on upper Caqueta.
Anibalis, on Rio Apure.
Atuaras, a branch of the *Tamas*.
Avijiras, on Rio Napo.
Becuarics, a branch of the *Icaguates*.
Betoyes, on and near R. Casanare.
Cenceguages, on upper Putumayo south of the *Correguages*.
Ceonas = *Zeonas*.
Cobeus, north of the *Tucanos*.
Correguages, on head waters of Caqueta and Putumayo.
Cungies (Kemgeioios), on R. Cungies, a branch of R. Putumayo.
Curetus (Coretus), west of the *Tucanos*.
Dacé = *Tucanos*.
Eles, north of *Betoyes*, on Rio Casanare.
Encabellados = *Piojes*.
Icahuates (*Icaguates*, *Icaguages*), former name of *Piojes*.
Jamas, on Rio Manacacia.
Jaunas, near River Uauper.

Jupuas, on Rio Apaporis.
Lolacos, a branch of the *Betoyas*.
Macaguages, on Rios Caucaya, Mecaya and Sensella
Magueias, a branch of the *Icahuates*.
Malifilitos, a branch of the *Betoyas*.
Neguas, a branch of the *Tamas*.
Ocoguages, on R. Putumayo, near R. Pineya.
Pararies, a branch of the *Zeonas*.
Payaguas, a branch of the *Icahuates*.
Pequeyas, a branch of the *Piojes*.
Piojes, on Rios Putumayo, Napo and Cocaya.
Pouzevaries, a branch of the *Icahuates*.
Quiiifayes, on Rio Apure.
Seizos, a branch of the *Tamas*.
Seones = *Zeonas*.
Situfas (or *Situjas*), on Rio Casanare.
Tamas, on Rio Yari and R. Cagua.
Tucanos, on the Rio Uaupes.
Uaupes, on R. Uaupes.
Yapuas, a branch of the *Piojes*.
Yehebos, a branch of the *Icahuates*.
Yetes, a branch of the *Piojes*.
Zenseies, a branch of the *Zeonas*.
Zeonas, between lower Napo and Patumayo rivers.

Several of these names are synonyms, or merely the same word with varying orthography. The specific termination of *nomina gentilia* in the Betoya dialects would seem to be *guage*, which is perhaps the *guce*, house, household, people, of the Correguage. Thus, *Oco-guage* = water people, this tribe, according to Markham, being remarkably skillful canoemen. *Yete* is the Corr. for "hands." *Pioje* is the negative "no," with which these natives reply to all inquiries addressed them by travelers. Other of the names belong to the Lingoa Geral; as, *Payagua* = enemies; *Pararie* (*parauara*), parti-colored, *i. e.*, painted men; *Atuara* = the basket (making) men; *Jupua* in the Jauna dialect means "tree" or "wood" men, while *Jauna* means, in the *lingoa geral*, "water-men." *Dacé* is the name of the Toucan bird in the Tucano dialect. "Curetu" in the *lingoa geral* is an opprobrious epithet, "rascals." It was applied to several tribes. Balbi, in his *Atlas Ethnographique*, gives a short vocabulary of one of these "rascal" tribes, who lived at Ega on the Amazon. It has no connection with the Curetu of the Rio Apaporis.

The Jupua and Curetu dialects are properly one and the same, the difference which appears in their vocabularies arising simply from inequality in the ears and the orthographies of observers. This is evident by the following comparison of the vocabularies of Martius (German orthography) and Wallace (English orthography):

	Jupua (Martius).	Curetu (Wallace).
Blood,	*thĭk,*	*dŭ.*
Bow,	*patopai,*	*patueipei.*
Earth,	*thĭtta,*	*dĭtta.*
Flesh,	*ga'hi',*	*se'hea'.*
Finger,	*moh-asoing,*	*mu-etshu.*
Fire,	*pieri,*	*piure.*
Flower,	*pagari,*	*bagaria.*
Foot,	*gŏaphæ,*	*giapa.*
Hair,	*poa,*	*phoa.*
Hand,	*moho,*	*muhu.*
Head,	*co'ĕre,*	*cuĭlri.*
House,	*wu'i,*	*wee.*
Mouth,	*thischŭh,*	*dishi.*
Sun,	*hauvă,*	*aouĕ.*
Tongue,	*toro,*	*dolo.*
Tooth,	*gobăckaa',*	*gophpecuh.*
Water,	*thăco,*	*deco.*
Woman,	*nomŏa,*	*nomi.*

These two, the Jupua and Curetu, together with the Jauna and Cobeu, form with the Tucano a group of dialects closely related among themselves; and they are a branch of the same mother tongue as the Betoya, Tama, Pioje and Correguage, which, in turn, present also merely dialectic differences between each other.*

In spite of the imperfect materials yet available to study this extended family, the relationship of its scattered members is demonstrable. To illustrate it, I submit the following:

Comparative Vocabulary of the Betoya and Tucano Dialectic Groups.

Betoya Group: B. = Betoi; C. = Correguage; P. = Pioje; T. = Tama.
Tucano Group: Cob. = Cobeu; Cur. = Curetu; Jup. = Jupua; Tuc. = Tucano.

*Dr. Pfaff (u. s. p. 603) has compared five words of the Tucano, Coretu and Cobeu, presenting similarities; and Dr. Ernst (*Zeitschrift für Ethnol.*, 1891) has shown similarities of six words in Tamas and Tucano; but a general survey of the stock has not heretofore been offered.

Man,	*umasoi*, B. ; *emiud*, C.;	*eum*^{a}, *imea*, Tuc.; *ermeu*, Cob., Cur.
Woman,	*domi*, C.; *romeo*, T.;	*nomi*, Cur.; *nomio*, Tuc.
Fire,	*to'a*, P., T.; *ju-tui*, B.;	*toua*, Cob.
Water,	*oco*, B., C., P., T.;	*oco*, Tuc.; *hóggoa*, Jup.
Rain,	*oco-raime*, C.;	*oco-ro*, Tuc.
Tongue,	*chimenu*, P.;	*chemeno*, Tuc.; *erimendo*, Cob.
Hand,	*r'umocoso* (my hand),	*umoca*, Tuc.
Foot,	*coapi*, C.;	*göaphae*, Jup.; *giapa*, Cur.
Teeth,	*cojini*, C.;	*copîng*, Cob.
Nose,	*j'inkepiu* (thy), C.;	*enkenha*, Tuc.
Forehead,	*siapue*, C.; *jopue*, T.;	*dipua*, *rîghpoah* (head), Tuc.
Breast (mamma),	*oɣecho*, C.;	*oɣ-penno*, Tuc.
Meat,	*guai*, C.;	*ga'hi*, Jup.
Maize,	*huka*, P.;	*o-hoka*, Tuc.
Jaguar,	*ia'i*, P.; *chai*, C.;	*jih*, Jup.
Parrot,	*gueco*, C.;	*weɣki*, Tuc.
Deer,	*ñama*, C.;	*ikama*, Jup.
Egg,	*tsia*, C.;	*dia*, Cur.
Fowl,	*cura*, C.;	*caru-hin*, Cob.
Monkey,	*tangue*, C.;	*aɣke*, Tuc.
Stone,	*cata*, C.;	*iɣtana* (=*i-cata-na*), Tuc.
Star,	*manioco*, C.;	*jocheo'*, Jup.; *ambiocowa*, Cor.; *ua'coa*, Tuc.
Banana,	*oñoh*, P., C.;	*oñoh*, Tuc.
Son,	*sii*, C.;	*si-mugi*, Cur.
Sky,	*quen-eme*, C.;	*imina*, J.; *imi-se*, Tuc.
Canoe,	*choque*, C.;	*yuki*, Tuc.
Devil,	*guatõ*, C.;	*ouatin*, Tuc.
Enemy,	*paí-name*, C.;	*ua-paí*, Tuc.
Farewell,	*sayé*, P.;	*uâyé*, Tuc.

In other words, although the identity of the radicals exists, it is not visible in the forms presented. Thus, in Wallace's vocabulary both "sun" and "moon" are rendered by *uipo*, which is the Betoya *ubo*, sky, heaven.

Domi, *nomio*, "woman," is really a compound of the Betoya feminine *ro*, female, and *emi*, or *uma*, "man" (homo), as is easily seen in the Tama *ro-meo*.

Very few analogies are visible to the Tapuya (Gês) dialects, to which the Tucano has usually been assigned. The only one of importance is the word for fire, *pekhãmi* (Tuc.), *pãhgã* (Jauna), which appears to be the Botocudo *pẽk*.

The conception of number is very slightly developed in this stock, and even the dialects most closely related show wide variations; for example:

	Betoya.	Tama.	Pioje.
1,	*edoyoyoi*,	*teyo*,	*moño* (finger).
2,	*edoi*,	*ca'yapa*,	*tsamun-cua*.
3,	*ibutu*,	*cho-teyo* (2+1),	*tsamun-huente-cua*.
4,	*ibutu-edoyoyoi* (3+1),	*ca'yapa-ria* (2 again),	*tajeseca*.
5,	*ru-mocoso* (hand),	*cia-jente* (hand),	*teserapin*.

In the vocabularies both *moko* and *jente* (*jete*) are given for hand, and both are used in the words for "five."

In the Tucano group the dialect which has retained the strongest affinities is the Curetu:

	Curetu
One,	*tchudyu* (=Betoya *ědyuyu*).
Two,	*ap-adyu* (= " *ědyu*).
Three,	*arayu*.
Four,	*apaedyái* (=2+2).
Five,	*tchumupa*.

I believe the evidence here briefly presented will be adequate to prove the extended affinities of this stock, and to vindicate its importance in South American ethnography. How far its analogies may be traced north and west I have not sufficient materials to determine. In *The American Race*, p. 275, I pointed out a few similarities between Betoya and Choco roots; and I would particularly mention that the words for "man" and "woman," *uma* and *ira*, reported by early explorers (in 1515) as in use along the northern shore of Venezuela and the Isthmus of Panama, certainly belong to the Betoya language.*

*"En toda esta tierra llaman à los hombres *omes*, y à las mugeres *iras*." See J. Acosta, *Historia de Nueva Granada*, p. 453. The tract referred to is from the Gulf of Uraba to the Punto del Nombre de Dios, along the shore of the Isthmus of Panama.

OBSERVATIONS

—ON—

THE CHINANTEC LANGUAGE OF MEXICO;

—AND ON—

THE MAZATEC LANGUAGE

AND ITS AFFINITIES.

BY

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Observations on the Chinantec Language of Mexico.

By Daniel G. Brinton, M.D.

(*Read before the American Philosophical Society, January 15, 1892.*)

Name.—The folk-name *Chinanteca*, plural of *chinantecatl*, is a word in the Nahuatl language meaning, "inhabitants of Chinantla," which latter signifies a spot enclosed by cane hedges or palisades. By extension, the common term for "village" was *chinamitl*, as they were usually protected by such light defenses. The Chinantecs, therefore, as a nation, are known to us only by the name applied by their neighbors, the Aztecs, to their chief town.

The assertion of Orozco y Berra that they were also called *Tenez* arose from a misunderstanding of the letter of Hernando de Barrientos to Hernando Cortes (1521). Barrientos was not among the Chinantecs proper, but in another *chinamitl* in Chiapas.* Still other *Chinanteca* are mentioned as resident in Nicaragua. This Nahuatl word has absolutely no ethnographic significance.

Several authors have confounded these Chinanteca with the "Tzinacanteca," or Bat-people, a Maya tribe in Tabasco and Chiapas. The two are nowise related.

Location.—Their country was located in the mountains of the eastern portion of the State of Oaxaca and on the frontiers of the present State of Vera Cruz. Their neighbors on the north and east were Nahuatl-speaking tribes, on the south the Zapotecs and Mistecs, and on the west the Mazatecs and Cuicatecs, the latter supposed to be a distant branch of the Zapotec stock. Within these boundaries was a wide variety of climate, ranging from the torrid vales of the *tierra caliente* up to the chilly regions of the high sierra, where we find one of their villages with the significant name "Holy Mary amid the Snows," Santa Maria de las Nieves. The village of Chinantla itself is situated in a wild and mountainous district where the climate is cool and rainy.† Orozco y Berra gives the names of thirty-four other towns inhabited by them.

*See the letter of Barrientos in the *Cartas y Relaciones de Hernando Cortes*. Edition of Don Pedro de Gayangos, Paris, 1866, pp. 204, 205 and notes.

†E. Mühlenpfordt, *Mexiko*, Bd. ii, s. 214.

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History.—The Chinantecs are an extremely ancient people who have resided on the spot where the Spaniards found them from the earliest period of the traditional history of Mexico. We first hear of them as having been conquered by Ahuitzotzin, ruler of Mexico. This event according to the chronology of Torquemada, who is our authority for it,* took place in the year 1488.

They were treated by their conquerors with the utmost severity and cruelty, of which the historian Herrera cites several instances.† They were glad, therefore, on the appearance of the Spaniards to throw off the yoke of the Mexicans and lend their aid to the invading strangers.

Culture.—The Chinantecs are described as a rude savage people, living in huts constructed of branches of trees, and devoid of the culture of their neighbors on either hand, the Zapotecs or the Nahuas. Their principal weapon is said to have been lances of unusual length which they handled with singular dexterity.

Literature.—The first to reduce the Chinantec language to writing was Brother Francisco Saravia. He was a native of Seville, in Spain; by trade a cabinetmaker, in that capacity he emigrated to the City of Mexico, where he married and carried on a prosperous business. The death of his wife, when he was about thirty-five years of age, led him to renounce the world, and in 1574 he joined the order of Dominicans. Having been assigned to the province of Oaxaca, he devoted himself to studying the language of the Chinantecs, and in collecting them from the caves and ravines in which they lived into villages where they could cultivate the soil. His success was great, and the natives regarded him with equal love and reverence. For fifty years of his long life he labored among them, and when he died in 1630, at the ripe age of a nonagenarian, he left in the archives of his order a number of MSS. in and upon the language. Of these we have the titles of a *Catecismo*, an *Arte*, a *Confesionario* and *Sermones*. Probably the most important was his *Gran Homilario Chinanteco*, a copy of which he placed in every one of the parishes under his care, so that the native sacristan could read the homily when the priest should be prevented from attending. More interesting to the historian doubtless was his autobiographical sketch of the tribe written under the title *Noticia de la*

*Juan de Torquemada, *Monarquía Indiana*, Lib. ii, cap. lxiii.

†*Historia de las Indias*, Dec. iii, Lib. iii, cap. xv.

Conversion de la Nacion Chinanteca y sucesos acaecidos en ella al Autor.

I do not know of a single copy of any of Saravia's writings; and what is more remarkable, Father Nicholas de la Barreda, who precisely one hundred years after Saravia's death printed in Mexico the only known book in the language, had never even heard of his predecessor's labors, and states specifically in his Prologue that he had not found so much as a word written or printed in this tongue.

Barreda himself is said to have been a native of Oaxaca, and began his missionary work among the Chinantecs about 1708. For a score of years he had been cura of San Pedro de Yolos, when his book appeared—*Doctrina Christiana en Lengua Chinanteca* (4to, Mexico, 1730). Of this only two copies are known to be extant, from one of which I possess a careful MS. copy by the hand of the late Dr. C. Hermann Berendt. This learned Americanist had commenced a study of the tongue, and left a few notes upon it, which have also been of some service to me, although they are quite fragmentary.

The tongue is not included in Pimentel's *Cuadro Descriptivo de las Lenguas Indígenas de Mexico*, and there is no specimen of it accessible to students of linguistics. It appears, therefore, worth while to present a short description of its character; the more so as this seems different from many American tongues on account of the singular simplicity of its construction. In fact, I entertain some doubts whether Barreda's version represents correctly the idiom in its pure form. It certainly reveals no such difficulties as he speaks of, and resembles strongly a jargon in which inflections and syntactic relations have been reduced to their lowest terms. Several of the translations of the early missionaries have proved, on examination, to be in a jargon or trade language of a tribe, and not in its real speech. This may be the case here.

The Language.—The Chinantec tongue appears to have no affinity with any of its neighbors. It is described as guttural, rough in enunciation and difficult to learn. Barreda says in his Prologue that many of the priests assigned to parishes in the nation tried in vain to acquire it, and, failing in this, attempted to introduce the Nahuatl among the Chinantecs; and that this proving a failure, had asked for other fields of labor. He himself, after twenty years of study, had succeeded but moderately in mastering it, but adds that he had exercised the utmost care in translating

the *Doctrina*, submitting every word in it to the most intelligent natives of his parish. The dialect he employed was that of Yolos, which differed, but not greatly, from that of other portions of the nation.

The pronouns are but slightly developed—a fact in marked contrast to most American tongues. The same form serves for both the personal and the possessive pronouns, and it is probable that there is no distinction between their singular and plural number, although a slight difference is sometimes indicated.

Pronominal Forms—Personal and Possessive.

I,	*na*.	We,	*nah*.
Thou,	*no*.	You,	*no*.
He,	*quia*.	They,	*quiaha*.

It is noteworthy that the pronoun of the third person, *quia*, may be used for either the second or the first in its possessive sense; thus, *vi chaaqui quia*, "for his sins," instead of *vi chaaqui na*, as a translation of "for my sins." So again, *animas quia*, as a translation of "our souls." This is analogous to the language of children, who do not clearly distinguish persons, and often refer to themselves in forms of the third person instead of the first.

The interrogative is *he*, which also serves as a relative, and with the addition of the adverb of place, *la*, here, forms the demonstrative, *hela*, this, as *hela cna in*, "this first one." The demonstrative "that" is usually given by *da* or *nda*.

The indefinite pronoun *cha*, some, some one, somebody, is frequently prefixed, often apparently in a collective or distinctive sense, as *chañuh*, "some man" or men, *i. e.*, people in general; *charuhno*, "thy neighbor;" *chazaquiun*, "somebody bad"—the devil; *chajhian*, "somebody else."

In all cases the possessive pronouns are suffixed to the nouns.

The verbal forms appear to vary considerably. A terminal *e* or *a* appears to mark the infinitive, as *pane*, to chastise; *ngueihna*, to kill. The imperative is characterized by the pronoun, as

Phua ha cala phua na.
Say thou as say I.

The reflexive has the pronoun before and after the verb:

Na juanih na.
Me bow I.
(I bow myself.)

The interrogative form is thus:

Cale cuihno ñuh quiaha?
Didst know thou man her?
(Didst thou know her husband?)

Ca-cuim-ba-na.
I did know him.

In these sentences *ca* is the sign of the preterit, as again in the following sentence:

Ma ca-mea testamento ñuh ju?
Did thy father make a will?

Where the present form of the verb is *mea*, to make.

Prepositions.

The prepositions are properly such, being prefixed to the nouns, and separated from them.

In, *no;* as, *no toho,* "in the belly;" *no caliz,* "in the calix" (sacred cup); *no chaaqui,* "in sin."
On, *ni;* as, *ni altar,* "on the altar;" *ni muicui la,* "on this world."
Into, *lei;* as *hiñi lei gotan tan vino lei muian,* "(the) bread into flesh and (the) wine into blood."
Before, in the presence of, *quiani;* as *quiani jhian quecha,* "before other persons." Before, in time, *gean.*
After, in time, *quèin.*

Conjunctions.

And, *tan.*
Also, *jalabajna;* as, *jalabajna na ñina,* "also I am poor."

Numerals.

	Cardinals.	*Ordinals.*
1	*cna,*	*hela cna in.*
2	*tno,*	*hela tno in.*
3	*nne, nei,*	*hela nne in.*
4	*quiu,*	*hela quiu in.*
5	*ña,*	*hela ña in.*
6	*ñiu,*	*hela ñiu in.*
7	*nyaa,*	*hela nyaa in.*
8	*ñina,*	*hela ñina in.*
9	*ñu,*	*hela ñu in.*
10	*nya,*	*hela nya in.*
20	*nyanya,*	

	Cardinals.	*Ordinals.*
40	*tno laa.*	
50	*tno laa nya.*	
60	*nne la.*	
70	*nne la nya.*	
80	*quiu la.*	
100	*ña la.*	
200	*nya la.*	

TEXTS.

The Lord's Prayer.

Phui ñuhu nah ñujui quinno, qualin cuiá hela xi-no; quæhe
Lord father our heaven it in, may blessed that name-thy; come
nah ñujui quiehe; quali heli hahà muycuila, jalabajna ñujui; quæhe
us heaven thy; may that will earth on, also heaven; give
hi nah chaháchahá, tan ih-no chaaqui quiee nah, can jhiala in nah
bread us all the time, and wilt-thou sins forgive us, just as we
chazaquiun quiani nah; tan za ton-no nah qüchi vi chaaqui; qui mi nah
sins pardon against us; and not thou us bring to sin; take us
phui Dios geila he zaquiu.
Lord God all this evil from.

EXTRACT FROM THE DOCTRINA OF BARREDA.

Porque se hizo hombre el hijo de Dios?

He vi caleñuhne Jna Dios?

Por librarnos de los manos del Demonio, y por redimir nos del pecado.

Vi caquinne nah quaacha lin, tan vi caquinne nah ni chaa qui.

Que hizo Nuestro Señor Jesu-Christo para librarnos?

He camea phui nah Jesu Christo, vi caquinne nah?

Padeció muchos tormentos, fué crucificado, murió y fué sepultado.

Cangûinne ñule Juahui, cajanqua ni cruce, cajone, can cahanne.

Que hizo nuestro Señor Jesu-Christo despues que murió?

He camea phuinah Jesu Christo, qua male jonne?

Al tercero dia despues que murió, rescuscitó, y á las quarenta dias despues que resuscitó subió á los cielos y se sentó á la mano diestra de Dios padre todo poderoso.

Nne mui qua male jonne, cagnihi, tan tno la mui qua male cagnihi cangaa na ñujui, tan cahuiaà quaa cha Dios mii geilaha li mea.

Viendrá otra vez nuestro Señor Jesu-Christo á este mundo?

Nijhea que tno phui nah Jesu Christo, mui cuila?

Otra vez hà de venir quando se acabe el mundo, á tomar cuenta á todos los vivos y muertos para darles el cielo para siempre á todos los que guardaron bien sus mandamientos; y á los que no los guardaron bien, les dará para siempre penas en el infierno.

Como murió nuestro Señor Jesu Christo?

Murió como hombre; no murió como Dios; porque Dios no puede morir.

Si Dios no puede morir, como murió nuestro Señor Jesu Christo?

Aunque nuestro Señor Jesu Christo era Dios, era tambien hombre, y asi pudó morir como hombre, y no pudó como Dios; porque Dios nunca puede morir.

Quando muere la gente en este mundo, tambien mueron sus almas?

No mueron sus almas, sinó solamente el cuerpo muere; porque no puede morir el alma.

Y cuando muere el cuerpo, muere para siempre?

No puede morir para siempre, porque el dia que se acabe el mundo, resuscitaran todos los cuerpos, y se juntaron con sus almas, ya para nunca mas morir.

Adonde van las animas de los defuntos quando mueren sus cuerpos?

Las animas de los buenos van al cielo para siempre, porque guardaron bien lo que manda la ley de Dios; y las almas de los malos van al infierno, porque no guardaron bien lo que manda la ley de Dios.

* * * * *

Que es cielo?

Cielo es un lugar lleno de mucho

Cna que, nijhea mui cha in mui cuï, jhea quià quenta geilan cha xan, tan cha jon, cha queh ñujui geila muiba geilan cha ca hah quiu mandamiento quiaha; tan hi chaza cahah quiu, queh geila muiba juahui nya jui.

Ihiala cajonne phui nah Jesu Christo?

Cajonne calan cha, aza cajonne calan Dios, chavi Dios aza li jonne.

Ze Dios aza li jonne, ihiala ca jonne phui nah Jesu Christo?

Gni cu jua phui nah Jesu Christo yha Dios, ja hala jna yba ñuhne; vihe jna le jonne calan chañu, tan aza li jonne calan Dios; chavi Dios aza li jonne jua lei que.

Ma jonnencha muicuila, jabala jna jon anima quiaha?

Aza jon anima quiaha, ma jna la ha gotamba jonne; vi aza li jon anima.

Tan ma jonne gotan, jonne cnaphue?

Aza li jonne cnaphue geila muiba, vi quiaha mui cha in muicui, jna tno nigni cala geila gotan, tan nigni cnaha animas quiaha, vi aza jua cna li jonne.

Jhia cha animas cha jon ma jonne gotan quiaha?

Animas chaqui vn cha ñu jui geila muiba, chavi hah quiu he quiu hu tà ju quiaha Dios; tan animas cha zaquiun cha nya jui, chavi za hàh quiu he quiu hutà ju quiaha Dios.

He ñu jui?

Nujui cna namba, canlè ñu phueli

y grande gloria; lleno de todo genero de bienes, y de todo genero de alegria, en donde está Dios nuestro Señor, la Santissima Virgen, todos los Angeles y todos los Santos. Allí van las almas de los buenos que sirvieron à Dios à descansar para siempre, que nunca se podrá acabar.

gloria, canlè cala geila juayanchij, thia nhuiaa phuí nah Dios, xa ñujui, geilan angeles, tan geilan santos. Nda cha animas chaquiun, cha camea ta quiaha Dios, ma hine cala geila muiba, aza jua li chan.

English-Chinantec Vocabulary.

Alive, *chazan.*
All, *geila, geilan, lageí; geila hejna,* "all these things;" *geila balimea,* "all-powerful."
And, conj., *tan.*
Bad, *azaquiu, zaquiu, chaaquiu* (= not good).
Because, *chaví.*
Believe, to, *changa.*
Belly, *toho;* "in the belly of the virgin," *ño toho xa muinne*
Bird. *ta.*
Blood, *muian, muien;* "by the blood," *muien no* (*mui* = water and woman).
Body, *gotan;* "in body and soul," *gotan tan anima quiaha.*
Boy, *quana.*
Bread, *hiñi.*
Breast, *chij.*
Brother, *run.*
Child, *yun.*
Day, *muiba*
Dead, *ma-jon, cha-jon.*
Devil, *zaquiun* (see "bad"); *chalin* (see "sick").
Die, to, *jon-ne.*
Drink, to, *nguhu.*
Ear, (*la*)*quaha.*
Earth, *muycui.*
Eat, to, *cuhu.*
Eye, *manihi.*
False, a lie, *azacha* (= not true).
Father, *ñuh* (= man); *mii; Dios mii,* "God the Father."
Fire, *gêi.*
Foot, *tehi.*
Full, *canlé.*
Girl, *mui yun* (= female child).
Give, to, *quœ, quœ he.*
Good, *quiu.*
Grandfather, *nyuh.*
Grandmother, *nyaa.*
Great, *phue;* superlative, *ñù phueli.*
Hand, *quaha;* "open thy hands," *janquaha!* "In thy hands I place my soul," *nquiha na animaquia.*
Head, *gui;* "throw water on the head of the child," *yaha mui ni gui yun.*
Heart, *haha.*
Heaven, *ñujui, nahui.*
Hell, *nyajui.*
Herb, *ha.*
House, *nu.*
How, *jhiala, cala;* how long, *ja mui.*
Husband, *ñuquia* (= consecrated man, *i. e.*, by the Church).
If, *ze.*
Infant, *chimina.*
Join, to, *cun* (= to marry).
Know, to (saber), *ñih.*
Know, to (conocer), *cuih.*
Kill, to, *nguciihna.*
Live, to, *zan.*
Magician, *gin.*
Make, to (Span. hacer), *mea.*
Man, *ñuh, cha-nu.*

Meat, flesh, *gno.*
Money, *cu.*
Month, *zei.*
Moon, *zei.*
Mother, *xa, xaha.*
Mountain, hill, *maa.*
Much, *ñu, ñule.*
Name, *xi; hi xi no?* "What (is) thy name?"
Nephew, niece, *nyaa.*
No, *aza, za.*
Nothing, *aza-he.*
Now, *na.*
Or, *qua.*
Pay, to, *qui-hi, quei.*
Place, *namba.*
Poor, *ñin, ñina.*
Pudenda feminæ, *yuh.*
Pudenda viri, *cnu.*
Relation, a, *ruh, run* (= brother).
Shoulder, *cà.*
Sick, *chah.*
Sin, *chaagui.*
Small, little, *miha.*
Son, *jna.*
Soon, *naba.*
Speak, to, *phua.*
Steal, to, *êehi.*
Stick, wood, *ma.*
Stone, *cnu.*
Sun, *mañui.*
Tears, *mui nii* (= water, eyes).
Town, *jui.*
True, *cha.*
Uncle, aunt, *heaya.*
Virgin, *muinne* (v. woman).
Water, *mui.*
When, *ma.*
Where, *jhia.*
Wife, *muiquia* (see "husband").
With, *cnaha.*
Wizard, *lan.*
Woman, *mui, cha-mui.*
Word, *ju; cna ju,* "one word"
Work, to, *ta.*
Year, *gni.*
Yes, *xa, jna, ma* (*iba* = it is).

On the Mazatec Language of Mexico and its Affinities.

By Daniel G. Brinton, M.D.

(*Read before the American Philosophical Society, January 15, 1892.*)

In the northeastern corner of the State of Oaxaca lies a mountainous tract, watered by numerous streams, known from earliest times by its Aztec name *Teutitlan,* the Divine Land, or The Land of the Gods, and officially now as the district Teutitlan del Camino. It has about 26,000 inhabitants, a large proportion of whom are of native blood. These speak three radically different languages—the Cuicatec, which is probably a dialect of the Zapotecan stock; the Chinantec, which stands alone, and the Mazatec, of which nothing whatever has been known, and which it is my aim to examine and, if possible, classify in the present study.

The material I have for the purpose is an unpublished vocabulary, collected by a Danish officer, who was in the service of Maximilian,

and which has been obligingly furnished me by Mr. Alphonse Pinart, whose extensive researches in American linguistics are well known. The only published materials in existence are two translations of the Lord's Prayer into different dialects of the tongue. These have been reprinted by Pimentel, Bancroft and other writers. Their precise provenance is unknown; as for the vocabulary, it was obtained at Huantla, northeast of the town of Teutitlan.

Names.—The name Mazatecatl—plural, Mazateca—means "Deer People" in the Aztec or Nahuatl language. It may have been given them by their Nahuatl neighbors on account of their land abounding in deer; or, as some say, because they worshiped the figure of a deer—that is, had a deer totem among them. There were other Mazatecas living in the present State of Tabasco, and yet others in the State of Guerrero; but we have no reason to suppose that those "Deer Peoples" were at all related to these in Teutitlan. What they called themselves, if they had a collective tribal name, we do not know.

Nor is it certain why their country was referred to by the Aztecs as "The Land of the Gods." It seems likely that it was on account of the numerous temples that existed there, and the unusually devotional character of the natives. The remains of these ancient religious structures and of the artificial mounds which supported them still bear witness to this, and two of their villages yet bear the names San Antonio de los Cues and San Juan de los Cues, the term *cues* (a Haytian word) being applied by the Spaniards to artificial mounds. The former is situated in the valley of the Rio Salado; the latter in an adjacent valley. Unfortunately, no archæological exploration of them has been reported.*

Their religious character is also referred to by the early Spanish writers. Sahagun describes them as performing remarkable tricks at certain festivals, such as swallowing live snakes and frogs.† Mendieta speaks of their rigid fasts and abstinence from marital relations for fifteen days after the nuptials. The historian Herrera gives the following description of some of their rites:

"In the Province of Teutitlan, where the Mazatec language is

* Another Teotitlan—"Teotitlan del Valle"—is found in Oaxaca. It was so called from the temple of a famous divinity, which was erected on the summit of a high rock near by. This was the goal of numerous pilgrims, and, according to Señor J. B. Carriedo, "fué uno de los santuarios de mas estima y de mas nombre en la gentilidad." *Estudios Historicos del Estado Oaxaqueño.* Tom. i, pp. 15, 16.

† *Historia de Nueva España.* Lib. ii, Apendice.

spoken, which adjoined that of the Mistecs, they were accustomed to flay the sacrificial victims, and carried the skins to the neighboring villages, asking alms. On the day of a certain important festival, which took place annually, the priests ascended the temple and struck a war drum. At this signal all the Indians who were in the fields had to run to their houses and their town. Then those who had carried the skins of the victims sallied forth and ran about the country till midday, and whenever they caught a person they cut his hair so as to form a sort of crown around his head, and such persons were destined to be sacrificed within one year."*

According to Aztec mythology—which is very rarely to be regarded as historical—the natives of Teutitlan were descended from Xelhua, the oldest of the six sons of Iztac Mixcohuatl and his wife, Ilancuey, the venerable pair who dwelt in and ruled the mysterious northern Land of the Seven Caves, called in Nahuatl Chicomoztoc.† This Xelhua was a mighty man—one of the "Giants,"—and was surnamed the Builder, for he it was who constructed the famous Pyramid of Cholula. He is also referred to as chief of the Olmeca, an unknown, ancient people.

We need attach little importance to these old stories, and will find it more profitable to turn to the language of the Mazatecas to discover their affiliations.

In investigating its possible analogies with other idioms I have been somewhat surprised at the relationships which it certainly discloses. These are not with the Zapotec-Mixtec stock, as I have (erroneously) stated in my work, *The American Race*,‡ but with two quite remote and independent stocks.

The one of these is the Chapanec, which was spoken in the present State of Chíapas, and also at the time of the conquest by many thousand natives, who occupied the shores of Lake Managua and Fonseca Bay, in Nicaragua, where they were known as Mangues and Orotinans. The dialects of this stock are closely akin to each other.

The second list of affinities point to a still more remote and unexpected relationship. The Mangues had as neighbors beyond the Cordilleras, in Costa Rica, a group of related tribes—the Tala-

* *Historia de las Indias Occidentales*, Dec. iii, Lib. iii, cap. 15.

† Mendieta, *Historia Eclesiastica Indiana*, Lib. ii, cap. 33.

‡ *The American Race: A Linguistic Classification and Ethnographic Description of the Native Tribes of North and South America*, p. 142 (New York, 1891).

mancas, Borucas, Bribris, Vizeitas, etc., whom I shall call, collectively, "Costa Rican." These have been satisfactorily shown by Dr. Max Uhle, Dr. A. Ernst and other students to be not distantly connected with the important Chibcha stem of New Granada, which, at the conquest, was widely extended over that Province, and is the only linguistic stock of South America whose presence in North America has been proved.*

After presenting the vocabulary furnished me by Mr. Pinart and the texts offered by Pimentel I shall pursue the comparisons of the stock of terms thus supplied.

ENGLISH–MAZATECAN VOCABULARY.

Arm, *chale.*
Bad, *minda.*
Banana, *nacha'.*
Beans, *nahma'.*
Beard, *tza' á.*
Black, *twna.*
Blue, *iso.*
Boy, *indidi* (see "Son").
Bread, *chu hi.*
Breast (chest), *animale.*
Brown, *schene'.*
Cactus, *nan' da.*
Cat, a, *chito.*
Chief, *chicunai.*
Church, *inai.*
Clothing, *nikye.*
Clouds, *iñi.*
Cow, *ngchaha'.*
Daughter, *tzadi* (see "Girl").
Day, *gunichi.*
Dead, *covivu.*
Die, to, *cuiyane.*
Dog, *nanya.*
Door, *chutoa.*
Ear, *schical.*
Earth, *nangi.*
Egg, *cho'.*
Evening, *gischo.*
Eye, *schca.*
Eyebrows, *tza ixpan* (?).
Father, *tata.*
Finger, *noon-tza* (see "Hand").
Fire, *nii.*
Foot, *tzócó.*
Forehead, *ten.*
Girl, *tzadi.*
God, *naina'.*
Gold, *naleto.*
Good, *dani.*
Green, *tzare'.*
Hail, *tzinayo.*
Hair, *coshe'.*
Hand, *tza.*
Hat, *tzingye.*
Head, *tku.*
Heaven, *gami.*
Here, *ihndi.*
Hill, *nindo.*
Iron, *quicha.*
Large, *tzea.*
Leaf, *schcatiya* (= ear-tree).
Light, *ase'.*
Lightning, *kuata.*
Lungs, *nyesi.*
Maize, *name'.*
Man, *chii.*
Meat, *yoje.*
Money, *to.*
Moon, *sa.*
Morning, *tanhya.*
Mouth, *tzoa.*
Night, *nhyu.*

* See *The American Race*, pp. 184-186.

Nose, *nitu.*
Onion, *tatzo.*
Palm, *schahe'.*
Paper, *schuhu'.*
Plantain, *nacha'.*
Plaza, *titzi.*
Pretty, *da.*
Rain, *tzi.*
Red, *ini.*
River, *dahoe.*
Road, *diya.*
Sea, *dachicu.*
Sheep, *chitzanga.*
Sierra, *gihya.*
Silver, *tonschua.*
Small, *tua.*
Snow, *dandya.*
Son, *indi* (see "Boy").
Star, *ningutzea.*
Stone, *noyo.*
Summit, the, *garonindo.*
Sun, *sui.*
Teeth, *niiyu.*
There, *hani.*
Thigh, *chamila.*
Toe, *noontzoco* (see "Foot").
Tree, *iya.*
Tobacco, *nahnu.*
To-day, *gandai.*
Tomato, *chiti.*
Town, *naschananda.*
Turkey buzzard, *nikye.*
Ugly, *chiu.*
Water, *nanda.*
White, *chuhua.*
Wind, *to.*
Woman, *chu.*
Year, *guno.*
Yellow, *sine.*
Yesterday, *gohia.*

The personal pronouns are:

I, *gāa'.*
Thou, *gahye'.*
He, *he.*
We, *gahi.*
You, *gahini.*
They, *niahne'.*

Of the possessives I find the following:

Mine, *na.*
Thine, *li.*
His, *le'.*
Our, *nahan.*

The numerals are given thus:

1	*go'.*	8	*hi.*
2	*ho'.*	9	*nyaha'.*
3	*ha'.*	10	*te.*
4	*nihu'.*	11	*tengo.*
5	*ŭ.*	15	*chu.*
6	*hŭ'.*	20	*cung.*
7	*yato'.*	30	*kate.*

There are two versions of the Lord's Prayer given in Pimentel's *Cuadro Descriptivo de las Lenguas de Mexico.* They evidently have been made by different persons, and represent different dialects of the tongue, and apparently neither is in that of Huantla,

where the vocabulary was obtained. Both, however, are clearly Mazatec, and the differences disappear considerably on analysis.

They are as follows:

A.

"Nadmina naina ga tecni gahami; sandumi ili gatirrubanajin nanguili; cuaha catama janimali, jacunit dic nangui cunit gahami; niño rrajinna tey quitaha najin: gntedchatahanajin gadchidtonajin jacunitgajin nedchata alejin chidtaga tedtunajin: guquimittacuntuajin, tued tinajin cuacha catama."

B.

"Tata nahan, xi nacá nihaseno: chacua catoma ñiere: catichová rico manimajin: catoma cuazuare, donjara batoô cornangui, bateco nihasen: niotisla najin ri ganeihinixtin, tiuto najin dehi: ni canuhi ri guitenajin donjara batoo, juirin ni canojin ri quiteisajin: quiniquenahi najin ri danjin quisanda nongo niqueste Meé."

Referring to the first as A and the second as B we may make the following comparisons with words in the Vocabulary:

	A.	B.	Vocab.
Our,	*naina,*	*nahan,*	*nahan.*
Father,	*nadmina,*	*tata,*	*nami* ("cura").
Thou,	*ga,*	*nacá,*	*gahyé.*
Heaven,	*gahami,*	*nihaseno,*	*gami.*
Earth,	*nangui,*	*nangui,*	*nangi.*
Kingdom (thy),	*janima-li,*	*manima-jin.*	
Give (thou),	*niño,*	*nio-tisla.*	
To-day,		*ganei,*	*gandai.*
Us (= to us, of us),	*najin,*	*najin.*	

Turning now to an investigation of the affinities of the Mazatecan, I present the following arrangement of a number of words, with their corresponding terms, in dialects either of the Chapanecan or Chibchan stock. It is noteworthy that very rarely do we find any word which is at all alike in the three. The Mazatecan terms seem to have been derived from two sources radically dissimilar.

Comparison of the Mazatec with the Chapanecan and Chibchan Stocks.

			Chibchan.	
	Mazatec.	Chapanecan.	Costa Rican.	New Granadian.
Arm,	*chale,*	*goloa, ghulua.*		
Banana,	*nacha,*	*noko-tona.*		
Black,	*tuna,*		*turinat,*	*funza.*
Blue,	*iso,*		*dsähe, siona.*	
Breast,	*animale,*		*antermi, V.*	
Cat,	*chito,*	*tzitu.*		
Chief,	*chicunu,*			*chiquy* (priest).
Dead,	*coviu,*	*coijme.*		
Die, to,	*cui-yane,*	*hui.*		
Dog,	*nanya,*	*nombi.*		
Ear,	*schical,*		*sekuke, ikuaga,*	*quhyca.*
Eye,	*schcu,*		*ocua, s'ócvo,*	*upcua.*
Fire,	*nii,*	*nio.*		
Flesh,	*yoje,*	*nbohoui.*		
Foot,	*tzoco,*		*tsuku-nukue, V.*	
Good,	*dani,*	*pami, game.*		
Hair,	*coshé,*		*schá,*	*quyhé.*
Hand,	*tza,*			*yta.*
Head,	*tku,*	*θokua.*		
Here,	*ihndi,*	*jande.*		
Hill,	*nindo,*	*ndili.*		
Hilltop,	*garomindo,*	*namando.*		
Lightning,	*kuata,*	*koita-pumene.* (thunder)		
Maize	*nama,*	*name.*		
Man,	*chii,*		*hechiche.*	
Money,	*to,*	*tu-mi.*		
Moon,	*sa,*		*só, sie,*	*za* (night).
Mouth,	*tzoa,*	*duŭi.*		
Mountain,	*gihya,*	*gua.*		
Night,	*nhyu,*	*nyufui.*		
Nose,	*nitu,*	*nyungu.*		
Rain,	*tzi,*			*siu.*
Red,	*ini,*		*bets-ena, serir-ine.*	
River,	*dahoe,*	*näju.*		
Road,	*diya,*	*nila.*		
Sea,	*dachicu,*		*deche, dechequ-in.*	
Small,	*tua,*		*tzoua-pa, T.*	
Star,	*ningutzea,*	*najuiti.*		
Stone,	*noyo,*	*nyugu, nocu.*		
Sun,	*sui,*		*chui,*	*sua.*

	Mazatec.	Chapanecan.	Chibchan. Costa Rican.	Chibchan. New Granadian.
Teeth,	*niiyu,*	*niji.*		
There,	*hani,*	*ti-ha.*		
Tree,	*iya,*	*nya.*		
Turkey buzzard,	*nikye,*	*nekatu.*		
Water,	*nanda,* (stream)	*nanda.*		
White,	*chuhua,*		*suruna, suat.*	
Wind,	*to,*	*tiho.*		
Woman,	*chu,*		*soora,*	*sue, güi.*
Yellow,	*sine,*		*psi, shoin-ore.*	
I,	*gää,*	*saho.*		
My,	*na,*	*nba.*		
One,	*gó,*	*ti-ghé, ticaó.*		
Two,	*hó,*	*haó.*		
Three,	*há,*	*haui.*		

I think that the above comparison will leave no doubt but that the Mazatec is affiliated with both these stocks. With regard to the Chapanecan, no other supposition will explain the substantial identity of the words for:

Fire,	*nii*	and	*nio.*
Water,	*nanda*	and	*nanda* (stream).
Maize,	*nama*	and	*name.*
Tree,	*iya*	and	*nya.*
Lightning,	*kuata*	and	*koita.*
Night,	*nhyu*	and	*nyu-fui.*
Teeth,	*niyu*	and	*niji.*
Stone,	*noyo*	and	*nyugu.*
Cat,	*chito*	and	*tzitu.*
Here,	*ihndi*	and	*jande.*
One,	*gó*	and	*ticaó.*
Two,	*hó*	and	*hăó.*
Three,	*há*	and	*háui.*

Not less positive are the identities of the following words of the Mazatecan and Chibchan (Costa Rican) groups:

Sun,	*sui*	with	*chui* or *sua.*
Moon,	*sa*	with	*só, sie* (or *za*).
Ear,	*schical*	with	*quhyca, schuke.*
Eye,	*schcu*	with	*s'ócvo, ócua.*
Hair,	*coshé*	with	*schá, quyhé.*

Man,	*chí*	with	*he-chi-che.*
Woman,	*chu*	with	*sue, gŭi.*
Rain,	*tzi*	with	*siu.*
Sea,	*duchieu*	with	*dechequ-in.*
Foot,	*tzoco*	with	*tsuku.*

The words for the colors white, black, blue, yellow and red show rather remote, but, perhaps, actual resemblances. They have no analogy whatever with the Chapanecan color terms.

The ethnographic conclusion to which this comparison would lead is that the Mazatecas do not constitute an independent stock, but a branch of the Chapanec group, which was at some early date of its history largely infiltrated with blood of the Costa Rican tribes of South American descent. This may have arisen from the adoption of some large band, which had migrated across the mountains separating Costa Rica from Nicaragua. The Mangue branch of the Chapanecs lived in Nicaragua, in immediate proximity to these mountains, and must have been in frequent relations with the tribes beyond them.

But how explain the extensive journey from Nicaragua to the northern limits of the State of Oaxaca? Here an ancient tradition of the Mangues comes to our aid. It was preserved by Father Remesal in his *History of Chiapas*, and runs to the effect that at a remote time a considerable number of the Mangues departed from the shores of Lake Managua and journeyed to the north, into the territory of the Zoques. Remesal construed this to explain the origin of the Chapanecs of Chiapas; but the traditions of the latter do not acknowledge this derivation, and it is probable that the Mangues referred to some other division of their community. This may well have been that which conveyed a mixed dialect of Mangue and Costa Rican as far as the northern borders of Oaxaca.

We have also early evidence that a band of the Mangues, numbering about four hundred souls, occupied a town in the midst of the Costa Rican tribes, in the valley of Guaymi, fronting on the Golfo Dolce. There they were found by the Spanish explorers in 1563.* Doubtless they absorbed more or less of the language of their rulers, the Guaymis; and the following identities between the Mazatecan and the Guaymi vocabularies (published by Mr. Pinart in the *Revue d' Ethnographie*, 1887) seem conclusive.

* Peralta, *Costa Rica, Nicaragua y Panama en el Siglo XVI*, p. 777 (Madrid, 1883).

	Mazatecan.	Guaymi.
Sun,	*sui,*	*shui.*
Moon,	*sa,*	*so.*
Head,	*tku,*	*θokua.*
Nose,	*nĭto,*	*nĭdo-ñ.*

If these identifications are correct, they enable us to trace the influence of a South American linguistic stock as far into North America as the northern border of Oaxaca—a discovery full of significance for the history of the aboriginal culture of the central portion of the continent.

Harrasowitz 1901
3 m. (10 Dyodis.)

Ling. RRB

19 Steinthal.

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